ZIONS HERALD

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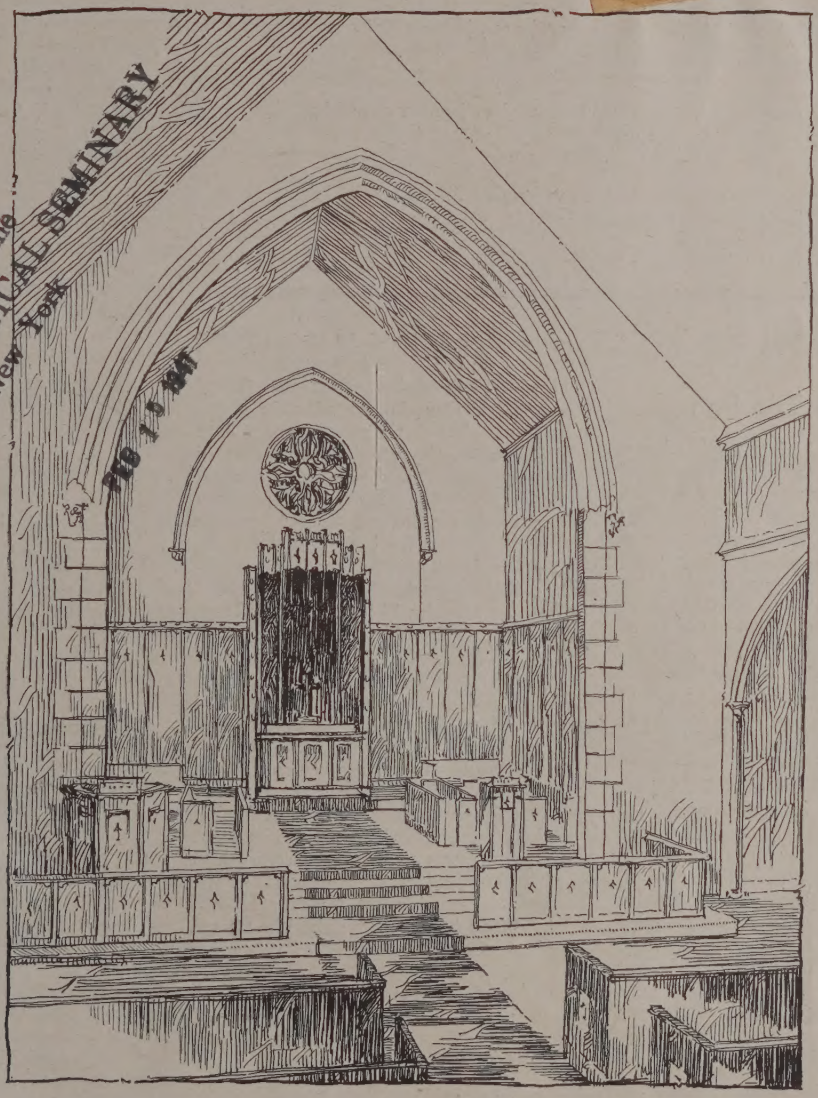

TRANSFORMED SANCTUARY

Trinity Union Methodist Church, Providence, R. I.

APRIL 9, 1947

FROM COVER TO COVER

Dr. C. Milo Connick, of Whittier College, Whittier California, presents a thoroughly fair appraisal of President Truman's program of military training.

The Rev. A. Ritchie Low, famous for his interracial work in Vermont, discusses ways to improve race relations.

Isis Gomez of Southern Methodist University talks about 1,861,400 Mexicans now living in U. S. A.

The Rev. D. Harold Hickey of Malden, Mass., "speaks out in meeting" concerning the method of Methodist appointment-making.

The Rev. Clifford H. Osborne of Waterville, Maine, gives laymen something vital in what he has to say about Bible trouble.

PLUS an amazing number of news stories from everywhere, some letters that we have received, some poetry, "Pat" McConnell's Church School lesson, and editorials that are designed to appraise current events.

READERS WRITE

Not A Flash In The Pan

I thought you might be interested to know that the giving of the Easton Church School to the Crusade was not the flash in the pan type of giving. The Fourth Sunday offering of this school—with an average attendance of 45-50—for the past three years has been $196, $176 and $86, the latter for a seven month interim period while the Maine Conference was changing to the Calendar Year as its Fiscal Year. I haven't the conference figures for the last short year, but for the two previous years this school was highest of any in the conference. For the first three months of this year, the Fourth Sunday Offering has been $46. Last Sunday a little primary department girl brought as her fourth Sunday offering $2.54. It was all in pennies as she had saved it.

To me, this is a wonderful record. I take no credit for it. Teachers and children working together have created in this Sunday school a stewardship of missionary giving that is an inspiration to many of us. And, it seems to me what has been done in one place could be done in another. If it were, what a boost our total World Service giving would get! I thought I would send these figures to you, knowing of your interest.

(Rev.) Victor P. Musk
Easton, Maine.

We Draw Our Breath

Referring to the testimony of FBI Director J. Edgar Hoover (UP) before the House un-American Activities Committee recently, he is reported to have denounced the American Communist Party as a "fifth column" if ever there was one. He said that it stands for the destruction of the American form of government, destruction of American democracy, destruction of free enterprise, and a creation of "a Soviet of the United States" in an ultimate world revolution.

He said Communists adopt the "novel premise" that they do not advocate "force and violence" but that a party member once fully indoctrined knows that he is part of a scheme to overthrow the U. S. Government in bloody revolution. Mr. Hoover is in a position to know just what he is talking about, and those who keep posted on national affairs know that he is correct in making the above remarks.

When we consider Bishop Lewis O. Hartman's letter to President Truman as president of the Methodist Federation for Social Action and note his statement that "any citizen is entitled to free choice of his political party, whether Democratic, Republican, Prohibition, Socialist, Communist, or other" we draw our breath in utter amazement.

To place a party that are traitors to our American form of Government on a footing with those parties of which our Government is composed seems to me to be contrary to the thought of all good Americans. If the Communist Party is what J. Edgar Hoover says it is, then its members should be treated as traitors. Let us get rid of all subversive forces that are trying to destroy the very foundation of our American way of life.

Dr. H. V. Tweedie
Rockland, Maine.

Fie On Us!

May I call your attention to an error in Zions Herald, March 26th, page 309. You printed the caption, "Conservatism Is Our Watch Word." It should be "Conservation Is Our Watch Word." Through the error the meaning is changed completely.

Perhaps the last sentence in that paragraph conveys to those reading it the real meaning.

Elizabeth A. Jarratt
Director Children's Work,
Virginia Conference Board of Education.

Calling Peter Cartwright

I am a graduate student at Harvar whose Ph. D. thesis subject is the life c Peter Cartwright (1785-1872), and wish t inquire through the columns of Zion Herald about the location of the followin types of material: letters from or to Car wright; journals, diaries and recollectio about Cartwright, especially relating to h visit to Boston at the General Conference i May and June, 1852.

I also desire to establish contact with d cendants or relatives of the following co temporaries of Cartwright:

The Rev. Abel Stevens, editor of Zio Herald from 1841 to 1852.

The Rev. John W. Merrill, minister of E Charge Church, Cambridge, Mass., in 185

The Rev. Charles Adams of the New En land Conference.

The Rev. James F. Jaquess (1819-1898 Illinois Conference.

The Rev. Peter Akers (1790-1886), I nois Conference.

The Rev. William D. R. Trotter (180 1880), Illinois Conference.

The Rev. Levi C. Pitner, Illinois Conf ence.

The utmost care will be taken with manuscripts made available to me and eve aid will be duly acknowledged.

Theodore L. Agnew, Jr
40 Kirkland Stre
Cambridge, Ma

Another Slip!

On page 268, issue of March 19th, is a f slip! "Rise up! Old Men of God." It hits as I'm in that class.

A Good Frien
Arthur J. Straws
Newtonville, M

Quakers Criticize Truman

Philadelphia (RNS) Vigorous criticism President Truman's policy of unilateral act in the Eastern Mediterranean, together w strong pleas for support of the United tions movement, were voiced at the R Street Yearly Meeting of the Religious ciety of Friends (Quakers), in session her

The meeting endorsed a report by its Pe Committee urging that "important questi such as those arising in the Eastern M iterranean, be dealt with through or in operation with the United Nations and by unilateral action."

It was agreed that Quakers should sen delegation to Senator Arthur H. Vandenb to explain in detail their position with re to the situation in the Middle East.

Arch Street Friends, holding their 2 Yearly Meeting here, asked the Race St group to participate with them in sprea the Quaker message in Japan.

Arch Streeet and Race Street Meeti while united last year in the new Philadel Religious Society of Friends, thus healir schism that had existed for nearly a cen and a half, are preserving their separate i tities. Matters in which they concur are t up in joint meetings.

Letters Of Thanks

Following are excerpts from letters received by the Methodist Committee for Overseas Relief.

Zychlin, Poland
March 11, 1947.

Dear Brothers:

I have received today a parcel gift from you and I do not know how to thank. It is a great joy and help for my family. You know, dear brothers, in what bad condition we are living in Poland. We cannot buy any shoes or clothes because they are very expensive. To have a good suit of clothes is a dream for some people.

In our country this winter is very strong. Our streets and fields are covered with deep snow. It would be a very great joy for people but they have no overcoats. Our prayers are sent God for spring and some warmth. My wife is yet ill and she blesses you for the warm clothes which was sent her. She has not forgotten and she sends her lovely prayers for your happiness and health. Our children have not forgotten it. They thank you from their all hearts.

WACLAW BOGADSKI

Lappeenranta, Finland
January 17, 1947.

Dear Brothers:

We are very thankful to God for the sacrificing Christian love which has been shown to us now again in the form of an excellent CARE package. Our very heartiest thanks for it.

The children in our orphanage have lost their parents in the war or are evacuated from the part of Finland that now belongs to Russia. They enjoy the presents very much needed and pray that God will bless the Universal Methodist Church with continued sacrificing love. Our orphanage had to leave Viipuri on December 2, 1939, and we moved to Lappeenranta from here. We have been twice evacuated. Our home has suffered considerable losses and reparations have not been easy, and still our wants are many.

There are now 26 children in our house, boys and girls whose ages vary between 1 and 16, everyone needing care. The heartiest regards from our children, employees and all Finnish Methodists.

A. TUUKKANEN

Kiel, Germany
January 16, 1947.

My dear Pastor:

Since I have no where abroad relatives or friends I must make a very great request to you. Don't you have in the congregation a dear brother who would like to make my 2 children a little happy in sending us a small package? For my heart aches when I, the father, cannot give the children what they would so much like to have, since the little ones are guiltless of this war. In case there should be someone who could give a little happiness to my brethren I would say gratefully, "thank you" and be very happy.

HELMUT ANDERS

The President's Prescription

C. MILO CONNICK

President Truman has prescribed peacetime conscription for this country. He believes it is "the best way" to insure "the continuation of our form of government." It would teach our young people "what this government is, what it stands for—its responsibilities." It would give them "a background in the disciplinary approach of getting along with one another, informing them of their physical make-up and what it means to take care of this temple which God gave us."

The President's proposal evokes several pertinent observations.

It Is Unpopular

It is unpopular. "But this isn't true," you say. "Our newspapers and radios are flooded with favorable comments about it. Witnesses before legislative committees monotonously record their approval. The nine-man civilian commission appointed by the President to study the proposal is certain to endorse it. The inescapable conclusion is that universal training has the support of the vast majority of our people."

Be not deceived! Conscription is as popular as halitosis. Scores of influential and representative groups oppose it—the C. I. O., the A. F. of L., the Roman Catholic Church, the Federal Council of the Churches of Christ in America, the American Association of Colleges, and so forth.

You ask, "Then how was it possible for the President to secure a *representative* civilian commission to study (and approve) his prescription?" The answer is simple. It wasn't possible. His commission is *not* representative. Consider its members. Dr. Daniel A. Poling presumably represents the voice of Protestantism. Yet Dr. Poling has persistently championed peacetime conscription —a conviction shared neither by his own denomination nor by other Protestant churches. Two university presidents—Dr. Karl T. Compton (of Massachusetts Institute of Technology) and Dr. Harold W. Dodds (of Princeton University) —presumably represent their college and university colleagues. Actually the views these two men hold regarding peacetime conscription are diametrically opposed to what most college and university presidents believe. Of course some members of the President's commission represent the interests they are supposed to represent. For example, one of its members was a former civilian aid to the Secretary of War. He undoubtedly represents that department of our government.

Peacetime conscription is unpopular—so unpopular that its advocates are forced to employ questionable methods. They see to it that their spokesmen are the first to testify before congressional committees. Thus they secure a disproportionate amount of newspaper space and radio time. They hand-pick a civilian commission "to study" their scheme. When they gamble with our nation's future, they stack the deck!

It Is Militaristic

It has long been the theme song of the military. They sang it during World War I. They sang it during World War II. Now, in almost unbroken harmony, they chorus: "Give us peacetime military conscription lest we perish!"

Since the military first advanced the idea, and since it receives its chief support from that quarter, it is natural to assume that it is peacetime *military* conscription that is intended. But President Truman denies this. He asks that the word "military" be omitted.

Let us see if the President's request is a legitimate one. He claims that his proposed universal training program is "the best way" to insure "the continuation of our form of government." He implies that our time-honored institutions are second-rate. A universal training program conducted by the government would be superior to programs now carried on by our churches, schools, colleges, and civic organizations. The government would do a better job of teaching our young people "the disciplinary art of getting along with one another, informing them of their physical make-up and what it means to take

(Continued on page 352)

Ways To Improve Race Relations

A. RITCHIE LOW

Mr. Low and his children

What can local churches do, beginning where they are, to improve race relations? As I have travelled across the country, I've often been asked this question. Here are some of the answers given.

To begin with both ministers and church members should aim to become informed. One way to keep abreast of what's going on in the Negro world, I tell audiences, is to read at least one nationally known colored newspaper or magazine such as *The Afro-American,* published in Baltimore, *The Chicago Defender, Norfolk Journal* and *Guide* or *The Pittsburgh Courier. The Negro Digest* is a monthly magazine published in Chicago and good for those whose reading time is limited. The newspapers, with the exception of the one printed in Norfolk, are all weeklies.

Subscribing to one or more of these is a project a young people's group, a women's society or men's club might well underwrite. The cost would be insignificant and the benefits numerous if they were kept in constant circulation in the parish.

Books, too, could be bought and passed around; "Thirteen Against the Odds," "New World A' Coming," "What the Negro Wants," "The American Dilemma" and such stand-bys as "Up From Slavery," "Life of Frederick Douglass," "George Washington Carver," "Autobiography of An Ex-Colored man;" also those of modern Negro authors, W. E. B. DuBois, Walter White, Charles S. Johnson, A. Clayton Powell, Richard Wright and others. "New Day Ascending" by Fred L. Brownlee of our own A.M.A. should also be included. Others could be added to the list.

In small country towns librarians could be pursuaded to put these on their library shelves provided there was interest enough. Ministers and church members could help create it.

Keeping posted,however, is only a beginning and not a substitute for action. To know colored people it is necessary that whites really get acquainted with them. On both sides there are barriers to break down and friendships to be built up. In some communities both large and small, one race is practically a stranger to the other. This chasm needs to be bridged. This is peculiarly the task of the Christian church.

Exchanging choirs is one way to do it. Exchanging pulpits is another. Where these exchanges also include an exchange of hospitality in each other's homes so much the better.

In the field of race relations, I sometimes feel we need fewer formal programs and more real, down to earth fellowship. We need to learn to do more things together. Too many meetings are mainly for the purpose of hearing someone talk. I don't minimize the importance of speech-making but we should realize it is but one of the spokes in the interracial wheel.

It might be a good idea, for instance, to have those who play musical instruments come together and form an orchestra. Playing a violin, horn or snare drum might do as much to advance the fellowship of the kingdom of God as attendance at one of those race relations conferences where white and colored eye each other in an atmosphere of artificial politeness.

There are many other things they could do together: form stamp clubs, organize bowling teams, arrange tennis matches, plan swimming meets, set up discussion groups, and so forth. Many a woman's club would be benefitted by an addition of Negro members. Same is true of our men's organizations both

Yearning To Breathe Free

John T. D. Franzen

Not long ago I received a letter from a friend living in Malmo, Sweden. Shortly after the end of the war ca. 20,000 persons who were released from the horrors of German concentration camps were brought to Sweden for rehabilitation. After having received medical aid and given a chance to regain their strength, many of these were invited as guests of private families. My friend had entertained a young Roumanian girl sixteen years of age. She had lost her parents in the Oswiecim camp. Her father died from brutal maltreatment; her mother was killed in a gas chamber. The girl was made to walk barefooted while she tried to dig graves for the dead in the cold of winter. In closing the letter said: "She was a young girl but she had the face of an old person; her eyes were large and wide with fear."

When I think of this girl and remind myself of the inscription on the base of the Statue of Liberty—

"Give me your tired, your poor, your huddled masses yearning to breathe free, . .
Send these, the homeless, tempest-tossed to me:

I lift my lamp beside the golden door.'

I cannot help but ask if my country once again will open its door and grant a haven o refuge for a reasonable number of those wh still linger in the DP camps in Europe?

A statement recently issued by the Citi zens Committee on Displaced Persons re veals that "the United States immigratio laws permit 154,000 quota immigrants t enter this country annually. During the pas 16 years, from June 30, 1930 to June 30, 194 visas were available for 2,614,273 people, bu *fewer* than 600,000 came. Over 2,000,00 visas *were not* used."

It is now established that 850,000 people i the detention camps cannot because of fea political and religious, return to their nativ lands.

The United Nations has agreed to th policy that these people will not be force to return against their desires.

The Citizens Committee is asking that en ergency legislation be enacted to permit 40 000 of these people to come to U. S.A. as fair share of our responsibility, and that th should enter over a four year period.

Certainly we cannot, as a nation, ask othe to deal with this crucial problem unless w ourselves *act,* and by our example challen the rest of the world.

It is clear from the above that we will n burden our economy with a responsibility w are not able to carry, since millions wl could have come during the last several yea under the quota system, did not come. N can it be charged that immigrants lessen e ployment. The United States Census Bure in a volume entitled "A Century of Popu tion Growth," estimates that during the 19 century immigrants contributed thirty m lion persons to the American population, a

uring the same period added forty billion ollars to our wealth.

Information discloses that "over half of the isplaced persons are women and children. A rge number are farm workers and domes- cs." There is a great demand for such work- s in this country.

The question before us, then, is one of con- stency. We want peace; we strive for jus- ce; we express again and again our faith the sanctity of the individual as against ny and all concepts which deny this cen- al interpretation of life. Can we, in view of ese proclamations turn a deaf ear to the ry for freedom coming from the hearts of ese thousands made homeless by the rava- es of war?

Here is an opportunity for all people called hristian to write a searching letter to those ho make the laws of our land. Let us serve otice that it is our determination to remain ue to what has made our nation great: send these, the homeless, tempest-tossed to e."

They Have Started

(See cover picture)

The Trinity Union Methodist Church of Providence, R. I., has started out on a def- nite campaign for the raising of $30,000 for he beautifying of their church sanctuary. Under the direction of the Boston architect, Mr. Arland A. Dirlam, the picture of the ransformed sancturary has been presented o the congregation in an explanatory bro- hure. Mr. Dirlam's suggestions are that both he front and rear of the sanctury be changed o that the whole church will present a nified appearance.

Working committees have been set up with Mr. Ernest E. Weller, lay leader of the hurch, as the general chairman. The other members of the executive committee are Mr. dric R. Able, chairman of memorials; Mr. Keith H. Goudey, chairman of Sunday serv- ces; Mr. Everett C. Potter, chairman of spe- ial gifts; Mr. Edward M. Wheeler, chairman of publicity; and Mr. Lynward H. Brow, hairman of the general canvass.

On Wednesday evening, March 5th, 75 anvassers gathered for an evening meal and or instructions for the general canvass that ook place on Sunday afternoon, March 9th. Prior to that time, special gifts had been so- icited and general interest had been aroused o that with the start of the canvass, pledges earing $10,000 had already been received.

The pastor of the church, the Rev. Harold . Metzner, gave a sermon on Sunday, March th, which pointed up the whole campaign nd laid emphasis upon the fact that the hurch needs to be a hand that will capture eople for Jesus Christ. He emphasized that ome of the fingers of that hand were music, itual, sermon, and beauty in the place of worship. He challenged the congregation to trengthen each finger and, particularly, at his time, the finger of beauty that people ight be captured, even as was Paul of old, nd become "prisoners of the Lord." The nd of the campaign is not yet, but general optimism prevails and at least at the begin- ning it looks as if the desired end might be eached.

in and out of the church. However, we've got to get away from the idea that every time the two races meet we must discuss race relations.

Another thing, whites and blacks should aim to be more mutually help- ful in simple yet effective ways. A while back I was visiting in a section of Georgia that had no public library for Negroes. A few weeks later I was in New England and told a class of church school children about it.

"Would you boys and girls," I asked, "like to help raise or give money to send some books down south?" Every hand went up. They'd like to do that very much, they said. Names, addresses and other information were left with the teacher and already wheels have been set in motion. Too often you and I talk about service without saying what it is we want people to do. Often we speak about budgets and the raising of money rather than stressing the im- portance of people.

Another simple way for a church or group of churches to help improve race relations is to adopt the Vermont Plan. This consists of inviting a number of colored children to spend some days or weeks in white homes. You've read about it in this paper and other places so that I don't have to go into details.

The children who came to the Green Mountain from Harlem stayed two weeks but the same idea could be carried out even on a week-end basis. We did it with colored youngsters, nine to twelve years of age. Some may prefer an older group. We solicited Negro boys and girls, others might prefer to in- vite Spanish-speaking children or Japanese-American, Chinese, Filipino. The choice is a wide one.

An adventure of this sort doesn't require money so much as a little thought and a willingness to invest time and effort in doing something different. Books and reading are fine but they're not a substitute for a fellowship that makes for friendship. The venture, certainly, is well worth the try.

For youngsters of junior high school age the idea of a pen club is also worth considering. Prior to the war we had quite a number of American children corresponding with boys and girls in other lands. There was a steady flow of letters making their way across the Atlantic. International friendships were stimulated and encouraged. If enough adults had carried out a project on a similar basis the war might have been prevented.

Why couldn't this idea be used to bring white and colored and other mi- nority groups together? Juniors in a church in New Hampshire could be put in touch with some Negro children say in Tennessee or Alabama, some in a country church in Wyoming with Japanese-American children in Ohio, white children in a parish in Rhode Island with Chinese and Filipino youngsters in the State of Washington, and so forth.

As young Americans, what a whale of a good time they'd have telling each other about their home life, their schools, their pets, their vacations, their hobbies and what they expect to do when they grow up! The possibilities for good are incalculable. The mechanics of bringing each in touch with the other could easily be worked out without much trouble.

Local churches wanting to improve race relations could also 'adopt' a worthy student in one of our A. M. A. colleges or academies. Some live from day to day on exceedingly slim margins. Practically all of them have a tough time financially. Congregations large and small, anxious to lend a hand, have all the chances in the world; individuals too.

Somehow there is more of a human appeal in helping Harry Jones stay in college than in contributing to an annual school budget. And some who couldn't be persuaded to give a dollar to a general fund can often be appealed to in behalf of deserving young students. This is a source of interest that needs to be tapped more diligently. Names and particulars on request!

Some of you have heard me say that there is far more good will in the world than ill will. The trouble is that it isn't sufficiently mobilized. Hatred is mobilized and so is prejudice and ill will. The time has come for churches to gather this latent good will, invest it and use it and make it fit for the Master's use.

Good will is simply God's will for all mankind.

ZIONS HERALD

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Friday The Thirteenth

The old superstition about bad luck on Friday the thirteenth did not concern John Wesley because on that date in February, 1736, he made his first contact for his missionary work to the American Indians. Chief TomoChachi of Savannah sent word to Wesley on that day that he and his followers were on their way to see him and to hear him speak about the Gospel. Wesley records in his Journal that the news was enhanced by the fact that the Indians sent a side of venison before them.

We cannot quite appreciate all that was in Wesley's heart as he began his work with the Indians, for he was obviously in a state of great conflict. He started to America to convert the Indians because he thought that it would add to his list of good works. But the Moravian influence during the voyage had raised many questions about the final validity of good works. While Wesley did not yet know what his religious devotion lacked, he was aware of a definite need for something that was more adequate. The type of bookkeeping religion, whereby he sought to have more good works than sins during his lifetime was not meeting the critical experiences of life, nor was it able to give him faith that he needed for his current adventure.

Moderns face the same problem: is religion a form of benevolence, or is it something that breathes? Is religion a theology, or does it move within humanity? Is religion conformity to traditional interpretations, or does it become a method for meeting life situations?

Friday the thirteenth might be regarded as a day of good omen for Methodists, for it was on this day that our founder was thrust into the midst of one of his greatest test experiences.

118th Year of New Hampshire Methodism

The Central Methodist Church of Lawrence, Mass. is celebrating its one hundredth anniversary nex week by entertaining the one hundred and eighteent session of the New Hampshire Annual Conference This has been one of Methodism's great hinterlands Bishop Osmon C. Baker and Bishop Edgar Blak were two of the national leaders supplied by New Hampshire to the church at large. But in addition t these bishops, this little conference has given out standing pastors to all segments of Methodism.

There are but two districts in the New Hampshir Conference, yet the scope of work covered is up to th full measure of quality set anywhere in Methodism There are no high salaries paid in New Hampshire yet the per capita giving and active churchmanshi is a standard by which any church could set its goal

Next week the New Hampshire Conference wi hear its own presiding bishop, Lewis O. Hartmar Bishop Francis J. McConnell, Bishop John J. Subhar Dr. Georgia Harkness, Dr. J. J. Seabrook, Dr. Harr N. Holmes, and Dr. Jack R. McMichael. In additio to these leaders of Methodism there will be othe speakers of ecumenical interest. It will be a week c great inspiration.

We congratulate New Hampshire as well as Law rence Methodism on their significant birthdays!

Any Day Now

President Truman's committee on peacetime mi tary training will be reporting soon and probably M Truman will make another personal appearance b fore Congress in order to have his compulsory milit rism passed. The public has been conditioned for su a move because of the Russia scare, as well as the ou come of the current Moscow Conference. Chances a that with the very fastest of pressure tactics the A ministration will make a desperate effort to get t law through.

Alert churchmen will not be pushed into a place glib endorsement of this law. We all knew when t President appointed his commission that they wou recommend compulsory military training; eve member of the commission, except one, had p viously made his stand clear. One of the tragedies

it all is that the leader of World Christian Endeavor, a member of the commission, will endorse militarism and still sound as though he represents the church when he does it.

Let us not forget that the overwhelming majority of organized religious groups in this nation have gone on record as being opposed to Mr. Truman's plan. Catholics, Jews and Protestants have made it clear that they do not want to follow the militaristic road to fascism. We do not believe that conscription is a sound defense against atomic war, for the leading scientists of the world have made it clear that there is no defense against the atom bomb. We see in compulsory military training a sinister bid on the part of professional militarists to continue their power. We see in the proposal the complete denial of all personal freedom as is guaranteed by the democratic way of life. Churchmen will not be fooled by the sugar-coated phrases of Mr. Truman or of the committee which is about to ask the nation for militarism. Let us speak before it is too late. Public opinion can stop Congress from making a tragic error.

Pointing Up The Weaknesses

Protestants who are concerned about the inroads of world Roman Catholicism in matters of state control should give some thought to some of the weaknesses of our own practices. For example, the whole question of released time from public schools for religious education is in itself full of many questionable practices. One Massachusetts town has awarded public school credits for religious education. In itself this practice may not be harmful, but where will it lead? Suppose a child should flunk his religious education course and the credit would mean the difference between graduation and failure? Who will make final decisions on this matter? Not all Protestant groups are in complete agreement on the methods or subject material for these courses, to say nothing of the interfaith part of such a picture. In many of these released-time programs public school property gets involved in the issue; it may be the borrowing of a pencil to start, but matters can grow from worse to worse. In other words, Protestants must quickly determine the outside limits for this program and see to it that there is no danger of practicing the very same thing which we decry in the growing amount of state support for parochial education.

The Christian Century has just asked Protestants to consider the problem of tax exemptions on property used for religious purposes. This is a valid point, and ought to be given careful study. Naturally the humanitarian services of religion ought to be exempted from taxation, but there is too much property owned by churches and used too slightly for religious purposes to justify state support in the form of tax exemption.

Let us consider carefully these questions which affect our status as a force for religious freedom. If we are guilty of any questionable practices in this matter of church and state, then we must be the first to set our houses in order.

Religion Is Like That

She was a pretty girl of about thirteen years of age. She was deaf and dumb, but was to travel alone to a western city. She had a series of identification papers and tags, and did not seem to mind being looked at by the other passengers in the train. She could say a few words, but whenever she tried to talk the sounds that she made were quite unintelligible. Some of the passengers tried smiles as a means of communication, some would nod their heads in vague sorts of ways, and one jolly fat man established a friendship with the little girl by giving her some chewing gum.

Things went this way for a time and then the little girl began to get excited. All of the people tried to understand what it was that she was saying, but the result was hopelessly confusing. Finally the little girl took out a paper and pencil and wrote a message—she thought she had lost one of her pieces of baggage. The baggage was quickly found and all was well.

Religion works that way! It is, after all, a means of communication. The method of communication will vary depending upon the person doing the communicating. It is well for us all to realize that there is no fixed pattern!

The Son Of Man

Columbia Broadcasting Company has given the nation something great. Last Sunday's production of Archibald MacLeish's interpretation of the Passion and Resurrection was a unique hour in radio. Churchmen would do well to seize upon this opportunity to express their gratitude for such a piece of work.

The broadcast was built around the stories told by Matthew, Mark, Luke and John. These four writers, by way of the King James Version, told the familiar story with no other words than those with which we are all familiar. The dramatic effectiveness was superb, and the background of music from the works of Bach made the entire story become more than a mere narrative, and actually made the hour one of the highest sort of religious experience.

There Are 1,861,400 "Mexicans" In U.S.A.

ISIS GOMEZ

A Mexican Methodist pastor and son

It may surprise many to know that every one of our forty-eight states has some Spanish-speaking people.

According to the 1940 census, there are in the United States 1,861,400 people of "Spanish mother-tongue" descent. Approximately three-fourths of them are to be found in the four border states of California, **Arizona,** New Mexico and Texas. New Mexico and Texas, together, have 960,180—more than one-half the total. Texas alone has 750,000—almost two-fifths of the total.

Naturally these do not constitute a single element or group. There are many groups, even in the Southwest, living on different economic, cultural and racial levels. There are families that migrated to this country from Mexico; others in which one parent or both are Mexicans, while the children are ardent "yankees;" and many more whose forefathers lived north of the Rio Grande for untold generations before any European set foot on American soil, or settled in these regions when they were a part of New Spain. All of these groups are heirs to the language, culture and traditions of ancient Spain and therefore are called Latin-Americans, Spanish-Americans, or Spanish-speaking Americans. Locally, we are most frequently called "Mexicans," though the great majority of us were born and reared north of the border and have never so much as seen Mexico.

Most of our generation, having come up through American grade schools, high schools and colleges, imbibing the ideas, ideals and loyalties of our environment, feel that we have out grown all compounded and hyphenated names, and that we are Latin Americans or Spanish Americans only in the sense that others may be British Americans, Swedish Americans, or Irish Americans. We simply are Americans, and to this we have the testimony of battle stars, Purple Hearts and Congressional medals. Many of our number rest in American graves on foreign soil or in the depths of the Seven Seas. And we are just as willing to live for America as they were to die for it, as eager to build the America of our ideals as they were to defend it. Indeed, what we ask of America is the unhampered opportunity to become the best Americans possible, and, by so becoming, to contribute all that we have of ability, character and talent to the building of a perfect brotherhood in our own communities and throughout the world.

Among the agencies that promote the spirit of fellowship and brotherhood, we think first of our churches and our schools. We need to be impressed more and more with the truth that as the ideals of democracy are made real in our public schools they will permeate other realms of human relations; but so long as discriminations exist in our schools, based on racial lines or on social or economic status, so long will those same injustices prevail in the life of the community and the nation. As young people of different nationalities and races come to know each other well, as they do in classwork, each group becomes better able to appreciate and respect worth of character, abilities, gifts and graces

On a Wide Circuit

W. W. Reid

What Is News?

I have been a newspaperman since soph-omore days in high school, but I have a grow-ing quarrel with the point of view of many in my own profession.

Not all papers "play up" crime and divorce and the lewd and the sordid: but too many do. My quarrel is not that these things do not happen, that the stories are not true—it is that they are out of all proportion to the total life and activity of the community. They exaggerate; they distort; they are com-pletely out of focus.

Noel Baker said it politely in London the other day: "Publicity magnates fall into grave error when they think only quarrels and dis-pates are news."

When I was a cub reporter I covered every morning, a court where family cases, petty crimes, and husband-hit-wife-over-the-heac cases were tried, and serious crimes were helc for higher tribunals. My kindly friend, the Quaker magistrate, said many times, "If you don't get out of here soon, you'll never marry You'll think all life is like this." But I hac my own way of keeping a healthy outlook often I drove in the old Ford for block afte block, and would say to myself, "I don't recal anyone on this street, or this next street eve getting into trouble with the police."

It is one in several scores who ever "mix with the police, who get divorced; the on in a thousand airplane that falls; the on in a hundred of drivers who gets drunk an hits the tree: but it is these "unusuals" tha make the newspapers—or most of them.

I am thinking of a "family paper" tha enters the homes of most of my neighbor every evening. Almost every glaring fron page head is of holdups, shootings, burglarie rapes, divorces, hates, greeds, strife, an worse. Yet ours is a "home community" (c perhaps 1,000,000 people) where law-abidin citizens are in the great majority. But th famed visitor from Mars, or the historian o the year 2477 A. D. would certainly conclu we belonged to some "criminal caste." An now with the greater use of photographs, is criminal and juvenile delinquents (mar of them smiling!) who make the front pag Often the "newsreels" and the radio nev "feature" the same unfortunates.

I recount all this because I believe th "playing up" of crime and indecency in th press, in movies, in radio, and in so-calle comic strip thrillers is one of the major co tributing causes of juvenile delinquency and right under our eyes.

The other day I saw a cartoon of two smi boys looking over a newspaper. Said on "I've been seeing so much about juven delinquency lately that I'm beginning to g interested!" I didn't laugh at it. Did yo When we make the wrongdoer a "her (photo and all), we'll have more wrongdoe

There *is* another point of view concerni news. Perhaps it is best given in an edito definition in *Collier's* years ago: "Whatev concerns public welfare, whatever intere or instructs the individual in any of his r lations, activities, opinions, properties, or pe sonal conduct, is news."

To Raise A Million

Dr. William H. Stewart, who has been recently appointed to the faculty of the School of Theology of Boston University, and made director of the Crusade Challenge Campaign, made his initial appearance before the student body at a special chapel service which was held in Robinson Chapel, Boston, on March 11th.

Dr. Stewart announced the goal of the campaign to the student body as being two thirds of a million dollars which must be secured in cash before January 1st, in order to secure a third of a million dollars as a grant from the Crusade for Christ treasury.

Campaign headquarters are set up in the School of Theology building, 72 Mt. Vernon Street, Boston 8, Mass. Mrs. Louisa Brown, former Red Cross worker in Europe, will have charge of the office staff.

Plans for the campaign, as outlined by Dr. Stewart, were approved at a special meeting of the Boston University trustees' committee for the School of Theology at a luncheon meeting in the University Club, held on Monday, March 31st.

At Central Methodist Church

At the well attended Palm Sunday morning worship, March 30th, a beautiful hexagonal brass cross and two brass candlesticks to match were dedicated, in The Central Methodist Church in Lawrence, Mass. The gift was presented for dedication by D. Kingman Webster, Jr., chairman of the Board of Trustees of Central Methodist Church. The minister, the Rev. Gilbert W. Wieting, received the same and dedicated it, using a brief and impressive ritual.

The cross and candlesticks are the gift of Mrs. John T. Lord to her church. Her daughter, Miss Dorice Lord, before her untimely death, had the desire to give such a cross and candlesticks to Central Methodist Church but because of the war the gift was delayed.

The altar set is custom built by the Gorham Company of Providence, R. I. As soon as the material is available a deep maroon pulpit hanging and table cover of the same material will be added to the gift.

At the same service of dedication, Mrs. Lord also gave 25 new Methodist Hymnals. The Methodist men of Central Church presented a beautiful and practical bulletin board with a new light for the entry of the church. An unsolicited gift of money from the church Girl Scout Troup was acknowledged.

Upon the occasion of the 100th anniversary of Methodism in Lawrence, the property of Central Church is being put in first class shape. The women's organizations are refurnishing the ladies' parlor and the pastor's study. In December the entire inside of the church was refinished.

Extra work and money is being spent to refurnish the church for the 118th Session of the New Hampshire Annual Conference which is meeting in Central Church, April 16-20, 1947. The public is invited to this conference.

in the other. Without such respect and esteem there is no basis for friendship and brotherhood.

Those of us who have had the privilege of attending church schools as well as public schools know that the religious institution has a "plus quality" that in the nature of things the state institutions cannot have. It is that extra quality that stimulates the spiritual nature and cultivates the heart along with the head, that gives higher values to everything in life.

Along with our schools should be mentioned our Wesley Houses and community centers, with their kindergartens, clinics, domestic science classes and their clubs for mothers and boys and girls. In these institutions many staunch Roman Catholics, who cross the street to avoid passing a Protestant church, have their first contacts with Protestantism and discover to their surprise that Protestants are not the horrible creatures they had been led to believe they were. After seeing for themselves, they become tolerant and receptive to new ideas and broader concepts. The majority of them will never enter into a religious experience such as we might covet for them; the majority will remain good Catholics; indeed, they will be better Catholics in the sense of being broader-minded, more tolerant and cooperative. A frank and friendly understanding of our differences, a confidence and trust in our fairness and generosity of spirit, furnish the only enduring foundations for good will and social brotherhood.

When we consider the penalties that a Catholic must usually suffer, in social ostracism, even to being cast off by his own family, in order to break with Catholicism and declare his Protestant faith, we must marvel that so many do have the courage to take this step. We have not been able to secure reliable figures to show just how many of these people of Spanish-language decent are members and sympathizers of Protestant churches, but we do have the results of a survey made in Texas by the Interdenominational Council five years ago. At that time Texas Protestant churches reported approximately 25,000 members, and the number has increased year by year. If we may regard Texas as fairly representative of the whole, there must be from 60,000 to 75,000 "Latins" in our churches; and for each member we allow for a large number of sympathizers. One can comprehend, therefore, that spiritual forces are at work among these naturally religious people that will liberate multitudes from their bonds of superstition

(Continued on page 353)

An interracial Youth Fellowship meeting, Grace Methodist Church, Los Angeles, California.

PERSONS

Dr. George W. Coleman, guiding spirit of Boston's famous Ford Hall Forum, will be honored on the occasion of his eightieth birthday on Thursday, May 15th, at a banquet in the Hotel Bradford, Boston. Tickets must be reserved in advance at 1242 Little Building, Boston.

The Board of Ministerial Training of The New Hampshire Conference will meet on Wednesday, April 16th, at 10 a. m. at Central Methodist Church,Lawrence, Mass.

The Community Church of Boston is presenting (April 7 to 28) an exceedingly interesting exhibit entitled "Tolerance Can Be Taught" at the Community Church Center, 565 Boylston Street, Boston. The Council Against Intolerance is conducting the exhibit of posters, sketches, maps, cartoons, slide films, and photographs in order to show what can be done through visual education to create neighborliness. Pastors and church school teachers are especially invited to see these displays. The exhibit is open from 10 a. m. to 5 p. m. daily.

Among the first contributions made to the Crusade Challenge Campaign of Boston University School of Theology, the goal of which is two-thirds of a million dollars, which is to be used to erect a new building on the Charles River Campus of the university, was a check for one hundred dollars from Rabbi Joshua Loth Liebman of Temple Israel, Boston.

Mr. Edward H. Redstone, prominent New England layman and member of The Boston Wesleyan Association has just returned to his home at 31 Linaean St., Cambridge, Mass., following an operation. He is making a satisfactory recovery.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the last half of April at 8:10 a. m.

April 14—The Rev. Charles B. Copher, Fourth Methodist Church, Roxbury.
April 15—The Rev. Erastus H. Green, Cong'l Church, West Somerville.
April 16—The Rev. Charles Neigh, of Boston
April 17—The Rev. Russell T. Loesch, Congregational Church, Melrose Hlds.
April 18—Miss L. M. Sellon, Missionary under China Inland Mission.
April 21—The Rev. George O. Ekwall, Rector, Christ Church, Waltham.
April 22—The Rev. Arthur Hopkinson, First Methodist Church Greenfield.
April 23—The Rev. Charles H. Monbleau, Universalist Church, Malden.
April 24—The Rev. Samuel H. Bullock, Pleasant Hill Baptist Church, Roxbury.
April 25—Dr. Thomas Eugene West, Dudley Street Baptist Church, Roxbury.
April 28—The Rev. Burton B. Smith, Boston Street Methodist Church, Lynn.
April 29—The Rev. Hampton E. Price, Federated Church, Ashland.
April 30—Dr. Emil M. Hartl, Director, Hayden Goodwill Inn of Morgan Memorial.

Prefabricated churches are being used by the Swedish Federation of Missionary Societies as a means of building up bombed-out congregations in countries ravaged by the war. The buildings will seat 200 in the assembly room, and there is in each structure a kitchen and a smaller room for committee work, etc. Three such churches have been shipped to Western Germany, and one to the Netherlands, while a combined church and hospital will soon be on its way to a Norwegian congregation.

New York (RNS) Rejection of President Truman's request for financial and military aid to Greece and Turkey was urged here in a protest signed by nearly 200 Protestant churchmen from 30 states, according to the National Council of American-Soviet Friendship, which released the protest.

Elkhart, Ind. (RNS) Expansion of its relief program to include shipments of goats and horses was announced here by the interdenominational National Heifer Project Committee. The Rev. Paul Lammers of the Evangelical and Reformed Church will be in charge of goat shipments. The committee also announced plans to send 10,000 heifers abroad this summer and fall.

Washington, D. C. (RNS) A department of religion will be established by the George Washington University here with Dr. Lawrence D. Folkemer, pastor of the Lutheran Church of Our Savior, Lansdowne, Md., as associate professor of religion and executive officer of the department.

New York (RNS) An interracial deputation representing the Fellowship of Reconciliation and the Congress of Racial Equality will make a "journey of reconciliation" through four southern states April 9 to 23. The group of 14 will travel by bus through Virginia, Kentucky, North Carolina and Tennessee, where they will discuss segregation in transportation before church, civic and student groups. The delegation includes the Rev. Aubrey C. Todd, of the First Congregational Church, Asheville, N. C.; and the Rev. Ernest Bromley of The Methodist Church, Stonewall, N. C.

Deborah Jean Shedd, daughter of Mr. and Mrs. Calvin Shedd of Medford, Mass., was baptized on March 30th in the Medford Hillside Methodist Church. Deborah is the granddaughter of Bangor District Superintendent and Mrs. G. Vaughn Shedd of Bangor, Me.

The Rev. and Mrs. Frank Gulinello of Stoughton, Mass., are the parents of a daughter, Gloria Josephine, born on March 26th. The Gulinellos also have three sons.

The Massachusetts Council of Churches, in conjunction with the Newton Council of Churches, is sponsoring a United Nations Institute on Thursday, April 17th, to be held at the First Congregational Church, Newton, Mass. The purpose of this conference is to help our churches understand what the United Nations is, what it hopes to do, and our responsibility for it.

The Rev. Dr. Henry J. Wriston, retired member of the New England Conference is making a successful recovery following a recent operation. Dr. Wriston is at his home, 322 West 19th Street, Sarasota, Florida.

The Rev. William S. Shaw, retired member of the New England Conference, died on Thursday, April 3rd. His funeral was conducted at St. Cloud, Florida, on Saturday April 5th.

New York—The Rev. Earl B. Pleasant of Portland, Maine, executive secretary of the Greater Portland Council of Churches, has been appointed national director of the United Church Canvass, it was announced here by Dr. Karl K. Quimby, chairman of the Canvass' excutive committee. Pleasant succeeds John L. Fortson, public relations director of the Federal Council of Churches, who has served as director of the Canvass on a part-time basis for the last year.

Dr. Welthy Honsinger Fisher, famous women lecturer, author, globe-traveler and educator, will leave April 20th for her sixth trip to China where she lived for many years. She will also pay a brief visit to India where her husband, the late Frederick Bohn Fisher, was resident bishop of the Calcutta Area of The Methodist Church. Winding up a coast-to-coast lecture tour on the eve of her departure on the freight boat S. S. John B Waterman, Dr. Fisher will spend the month en route to Shanghai completing a novel about her life in China. When Dr. Fisher returns to the United States in December of this year, she will have concluded not only her sixth trip to China but also her sixth trip around the world.

In a remarkable National Association for The Advancement of Colored People membership drive now under way in Springfield Mass., home of the Springfield Plan for interracial harmony, city officials, labor leaders churchmen, radio stations and others are working to surpass the goal of 1,500 members set for Springfield in the first city-wide campaign in the history of the NAACP.

Annual Bach Festival

The Bach Circle of Boston announces the following program for its annual festival:

Sunday, April 20th—Concert by Richard W. Ellsasser at the Church of the Advent He will play the Bach "Catechism" in its fourth, American, memorized presentation.

Monday, April 21st—Lecture by Dr. Karl Geiringer, former musicologist, Vienna State Library, and now professor of the history and theory of music in Boston University. His Topic is "Meet Mr. Bach." Lecture in Jordan Hall.

Tuesday, April 22nd—Concert by the Bach Circle Chorus and the Bach Circle Orchestra. Soloists will be: soprano, Phyllis Curtin, Swarthmore, Pa.; alto, Estelle Reemie Freeman, Boston; tenor, Charles Matheson, Boston; bass, David Blair McCloskey, Syracuse, N. Y. Included in the program is the Bach "Concerto in E Major for Violin and Orchestra," with George Poinar, national known violinist.

During the Lenten season, Dr. Frederick Brown Harris, minister of Foundry Church, Washington, has given more than twenty messages: in Indianapolis under the auspices of the Federation of Churches, in Boston at King's Chapel, and in churches of the Philadelphia, New Jersey, New York East, and Baltimore Conferences. At the capitals of Massachusetts and Indiana he was invited to open the legislature with prayer and also to address the Assembly in the latter state. He also broadcast an address from the Shrine of Methodism in Philadelphia,—Old St. George's Church.

The Board of Ministerial Training of The New England Conference will meet Monday afternoon, April 14th, at Copley Methodist Church, Boston, beginning at 1:30 o'clock to conduct written examinations and to meet candidates for ordination to Deacons and Elders Orders and ministers who are applying for Admission on Trial. The next meeting of the Board of Ministerial Training will be held Tuesday Morning, May 13th, in Saint Mark's Methodist Church, Brookline, Massachusetts.

For the first time in the history of the nation's capital, a Negro has been placed in the police force of Washington, D. C. The appointment was made by Congressman Claude Bakewell of Missouri. The appointee, a native of St. Louis, is a college graduate working toward a master's degree.

The Allen Street Methodist Church in New Bedford, Mass., has lost a faithful member and worker in the death of Harrison T. Borden on Sunday, March 9th. Mr. Borden had held membership in this church for more than sixty years.

The date of Wednesday, April 30, has been announced by President Daniel L. Marsh of Boston University, and Dean Martha Ruth Smith of the school, for the formal dedication of the University's recently-established school of nursing. The observance will also include the opening of the new home of the school of nursing at 160 Beacon Street, between Berkely and Clarendon Street.

The day's program will include open house all day; a student assembly in the afternoon at the school when President Marsh will address the assembly faculty, students, guests, and alumni; reception and tea in the afternoon; and the nurses' club dinner in the evening at the Hotel Sheraton.

Intolerance Over, Says Judge

Las Vegas, Nev. (RNS) "The age of intolerance is over," District Judge A. S. Henerson declared from the bench in denouncing two prospective jurors who said they would be prejudiced against a Roman Catholic priest.

"You are excused, and as long as I am on this bench, you will never serve on a Clark County jury," he told the two. He then ordered their names removed from the 1947 jury list.

After the jury of six men and six women had been selected to sit on the case, involving a civil suit brought by Father Peter V. Moran of Henderson, Nevada against William Byrne of Henderson, the judge said:

"The case must be decided on its merits, and the business or occupation of either litigant has no bearing on the matter. A clergyman has the same right as anyone else to have his day in a court of law. Religious intolerance is no longer in fashion."

Minority Rights Are Recognized

Rome (By Wireless) (RNS) Inclusion of the Lateren Treaty in the new Italian constitution does not interfere with the freedom and rights of non-Roman Catholic minorities in Italy, Vatican officials declared in answer to a protest by two American Protestant leaders here.

"Insertion of the treaty," they said, "means merely recognizing that the so-called Roman Question is ended forever, and acknowledging that the majority of Italians are Catholics. The freedom and rights of other religions are recognized in several other articles in the new constitution."

The Protestant churchmen referred to are Dr. Frank Gigliotti, secretary of the Citizens United for Religious Emancipation, and Dr. Charles Fama, president of the American Committee for Religious Freedom in Italy.

Aid for Parochial Schools

Vienna (By Wireless) (RNS) A plea for state aid to Catholic schools in Austria was made here at a conference of bishops presided over by Theodore Cardinal Innitzer, Archbishop of Vienna. The conference declared that financial aid for parochial schools would be an act of justice toward parents who have to support state schools while sending their children to Catholic schools.

The conference urged that religious instruction be made compulsory in state schools, since "religious and moral instruction should be a foundation for the education of youth."

Chain Reactions

The Allston-Brighton Protestant Men's Association held their first annual men's Lenten service Sunday evening, March 16th at the Allston Mass., Congregational Church with upwards of 300 people in the sanctuary listening to an inspiring and instructive talk by Mr. Alton L. Miller, a layman from Brookline and also a businessman.

The service was under the direction of the Men's Association of the Council of Churches. There was an all men's chorus and a special quartet of male voices.

Representatives from all of the Protestant Churches in Brighton and Allston took part in the service. This is a forerunner of the men's breakfast which will be held at the Brighton Avenue Baptist Church the first Sunday after Easter, April 13th.

Bartlett To Head Iliff

Greencastle, Ind. (RNS) Dr. Edward R. Bartlett, dean of DePauw University since 1941 and professor of religious education since 1923, has resigned to accept the presidency of Iliff School of Theology at Denver, Col. He will remain at DePauw until he takes over his new duties on August 1st.

Iliff, founded in 1889, joins the campus of the University of Denver. Having its roots in The Methodist Church as one of the 10 Methodist seminaries in the country, Iliff is interdenominational in character and is the only theological school between Chicago and the West Coast. Strictly a graduate school, it offers the master's and doctor's degrees in sacred theology.

Down With Summer Slump!

Theodore R. Bowen

Mr. Bowen is minister of the Hyde Park, Methodist Church of Boston. This summer, for the first time in over forty years, services will be held each Sunday in this church.

(1) The original purpose of the union summer services was to foster cooperation an a united Protestant Spirit: this purpose, as such, no longer informs the program.

(2) The small congregations representing 3 or 4 churches are a witness to the fact that the union summer services are now merely a method of avoiding responsibility and continuous obligation.

(3) The union set-up breaks up the financial continuity: people get behind in their pledge envelopes and never make it up. Continuous services in our own church will encourage continuous and regular weekly giving.

(4) The union arrangement has degenerated into a community front—a skeleton force to keep one Protestant church open while the majority of Protestant people go off on trips or to the beach—until it has become the accepted thing to take off from worship and the church and religion for the duration of the summer—except perhaps when our own minister happens to have his turn at preaching.

(5) In New England, where, as a general rule, winters are long and bitter, and heating the church is a real problem, it is both irrational and sinful to have our church doors locked and bolted and our sanctuary empty and silent and lonely on six or seven of the loveliest and warmest and brightest Sunday mornings of the year.

(6) The union summer service program has been vitiated from the start by the suspicion that will not down that the whole idea was started by ministers—not for any real gains by way of a united Protestantism, but simply and solely for the long summer vacations which it makes possible for those who participate.

(7) It is high time that ministers and laity alike in New England brought to a halt this practice of laying the church up on a shelf for the summer. The flame should be burning upon the altar; it shall never go out.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for April 20.

FOUNDATIONS OF NATIONAL STRENGTH. SAMUEL 5:3-4, 9-12; 7:8-13.

Forty Years of Personal Government

David ruled Israel forty years as king. The elders of Israel chose David by a process of democracy which seems somewhat crude to us. But at least David was not a decadent member of some royal family. He had come fresh from the rugged life of a shepherd and knew how to slay wild beasts and swaggering giants. Sheep herding was not too bad training for a king.

The main thing to learn from David's reign is that he was a ruler who "perceived that the Lord had established him king over Israel." There was no conniving with political bosses before his selection which made it necessary for David to pay off when he became king. His cabinet did not have to be selected from among a motley crowd of hangers on who had delivered the votes on election day. It would be a great help if modern rulers could qualify as God's men.

Another thing to be said in David's favor is that he knew that God was more interested in exalting the kingdom of Israel than he was concerned about David's fortunes as king. This breaks the line of reasoning that kingdoms and people are the property of kings. The worst kind of personal government is that by which a leader can say, "I am the state" or gets the fixed idea that he is the nation's government. When he begins to talk about "My Kingdom" or "My Country" it is time to call for an election and end his reign. "A government of the people, by the people and for the people" is better than any form of *personal* government.

The Foundations of a Great Nation are Spiritual

It is interesting to note that God promised David an unbroken line of successors "out of his seed." The word *forever* is not safe to use in predicting the future of kings or nations. The foundations of an enduring nation must be spiritual. Everything else in the way of foundations is above the frost line. Looking back across the history of the human race is different from looking forward or even looking around on the present scene. With great cities, amazing production, and people who are cultured and refined, with ample wealth and skill to make more things, any nation looks like it would have a promising future. But what foolishness such wishful thinking about any nation's future turns out to be in a day like ours.

Right now the United States looks like its future might be secure. If this were July fourth a good many rosy pictures of our future as a nation might be painted. We can put on a good show of our things and make a real collection of flesh pots.

But before we get too far out on the limb of predicting good things to come for the nation it might be well to examine the basis of our hopes. Are the foundations of the nation spiritual? Have we got the bed rock of spiritual strength to hold up the mighty structure we are building? Can we stand the strain? Can we outlast another war?

Just now we are in a position to take over the economic leadership of the world. If all we can supply the world is bigger and better bath tubs, hard liquor, shiny cars and atomic bombs, we had better read the Old Testament and remember how brief *forever* turned out to be for Israel.

The American Way of Life must be the way of Christian democracy and moral leadership at home and abroad. It falls to us at the moment to share earth's last, best hope for the creation of *One Peaceful World* through our cooperation with The United Nations. God is done with any nation which aims to lead the world alone into anything good or bad.

Doty Meets Barth

James E. Doty

Zurich, Switzerland

Today was outstanding for our group be cause we attended Huldreich Zwingli' church in the morning and enjoyed an hour long conference with Karl Barth this after noon. The imposing Grosmunster with it twin stone towers over-looking the flowin Limat River represents an inspiring pictur Here in 1519, Zwingli was elected as th people's priest, but by 1522 his reformator work began in earnest. His claim that onl the Bible and not the Pope was binding o Christians provided a furor that was dif cult to quell. In January, 1523, in a publ debate, Zwingli presented sixty-seven thes attacking the authority of the church, t sacrificial character of the mass, the valu of saints for intercession, the existence o purgatory. He also favored clerical ma riages and declared Christ the sole head the church. By July the following year, reli images, and organs were abolished ar finally, in 1525, the mass was abolished. was here that this reforming action too place.

This morning as we sat in the stone cath dral and listened to the German service, w were impressed with the rapt attentivene of the crowded congregation. The minist a Dr. Farner, is also professor of chur history at the university, and he gracious explained to us some of the interesting fa related to the church. The crypt, begun 1107, has a ten-foot high statue of Char magne, who gave the church. This weath beaten stone figure adorned the top of t church until 1935 when the church put newer Charles in his place. New stain glass windows and stone communion tal do not enhance the church of Zwingli, felt.

We were led to the parsonage, also used Henrich Bullinger, who became Zwing successor when the latter was killed in battle of Kappel in 1531 as the men of Zur fought the Roman cantons. We saw the t homes in which Zwingli lived; one for t years during the height of his reform and other from which he left never to retu Dr. Farner then took us to the now fam Zwingli statue. The magnificent statue, dly enough, was the creation of a Ron Catholic artist. Zwingli is shown clad in simple gown holding the Bible in his ri hand and a sword in his left.

It is difficult to be in a small town and take an opportunity to see a famous th logian like Karl Barth, who has caused is causing more ripples on the theolog sea than any other man of this generati We had talked with Dean Staehelin at B and he told us of Professor Barth's wh abouts. For more than an hour we tal about America, his opponents, Boston U versity, American Methodism, the war, G many, his plans, his theology.

I asked him, "Dr. Barth, has your theol changed since you wrote 'The Word of G more than twenty years ago?"

He laughingly fired back the answer. *hope* so!" He said that no man's theol

should be static but should mellow and improve with age. "I wrote my first book when I was young; now I am sixty and I trust more wise in many things." There was a twinkle in his eye.

American liberals are not known to Barth because "Europe is full of liberals and they are enough to handle." He seemed quite surprised to learn that one could be an American Methodist and a liberal at the same time. Smilingly he added, "You Americans are different from the European Methodists, I can see."

Dr. Booth asked him several questions about mutual German friends in the university world. Many had been killed or died during the past ten years. Professor Barth said he had been in Germany last summer, was returning again in June. We wanted to see what he thought about America and whether he planned to visit us. "Well, I have been asked to deliver a series of lectures for a university, but I am forced to decline. You see, I am working on my five volume 'Dogmatics' and that shall occupy the majority of my remaining years. How long before I finish? Oh, ten years, perhaps fifteen, I do not know. My good friend Adolph Keller visited you last year and he told me you Americans wore him out. If I were to go, I should like to have round-table discussions with theologians, not have a circuit of meetings subject to change with a telegram. I am afraid I am too old to attempt anything like he went through."

We did not mislead him that we were Barthians, but we did suggest that America would be interested in what he had to say, whether the university was liberal or conservative. "I am a Swiss by birth; I am a German by language and custom. I have seen Germany since the war. I was forced to leave when Hitler came to power. My place is not America. My place is Germany where I am needed." What more could be said?

To Oppose Bus Bill

Madison, Wis. (RNS Revival of the Wisconsin Committee for Religious Liberty, which took a leading part in the defeat of a constitutional proposal last fall to permit transportation of parochial school children in public school busses, has been announced here by the Rev. Charles R. Bell, committee chairman and local Baptist pastor.

Mr. Bell said the Committee would oppose a bill introduced in the Wisconsin legislature by Assemblyman Michael O'Connell, Milwaukee Democrat, authorizing use of public school busses by parochial school pupils.

"We shall oppose its passage with the same vigor and conviction which marked our campaign of 1946," his statement said.

The O'Connell bill, one of the last to be introduced before the deadline for appearance of new measures in this legislative session, is expected to show the same line-up of supporters and opponents as was exhibited in the bitter and vigorous controversy over the constitutional amendment.

Is This A Brotherhood?

DAVID HAROLD HICKEY

Dr. Albert E. Day, in a recent number of his stimulating periodical, *New Life,* quotes a brilliant young theologian as declaring, "The temptations of the professors and the preachers to *talk* about, but not *do* the truth, are more severe and steady than most of us like to think." Dr. Day, in his editorial, "Talk—Do," then proceeds to apply this challenge to conditions within the church as a whole. What he says may well make annual conferences pause before passing another high-sounding resolution denouncing conditions in our capitalistic world. "Brotherhood," writes Dr. Day, "is a favorite slogan among us. Is it any more than that?" Do we consider a brother minister's welfare as our own? The article prompts us to ask, "Is our ministry a brotherhood?"

Some years ago, in several of our annual conferences, and largely throughout the church, it was proposed that some plan of equalizing ministers' salaries, similar to that of Roman Catholic priestly orders, be adopted. A very spirited debate arose between the Haves and Have-nots. The most vigorous opponents to any scheme of equalization of salaries were the pastors of large churches. Many of them sounded like the defenders of an unjust capitalistic system. Just as the owner of great wealth is convinced that his prosperity is due to his individual effort and ability, so these brethren argued that the appointment to a large church, with its accompanying salary, was all due to their outstanding ability. By inference, the brethren in the smaller brackets were there because they were unfitted for a larger post.

We could grant this contention of theirs, although it might be somewhat dubious in certain instances. But, granting it, it carried with it the Christian obligation that the strong ought to bear the infirmities of the weak. The plan of equalization of pastors' salaries got nowhere, because of a class-conscious feeling within the ministry itself. It is simply that every man is on his own, as in business, and that he has no responsibility for the welfare of others in the same ministerial order.

How often a pastor, without any family, receives the largest appointment for years! There appears to be no demand for his services by other churches when he moves. But the powers-that-be think that this brother has a certain conference grade that must be maintained. When he moves, they feel that he must be appointed to a church of equal size. Not to give this favored brother his grade would be a cosmic disturbance to himself and the cabinet. This same cabinet, however, appears to have its feelings well under control when it tells a deserving brother, with a family to educate, that he cannot be promoted, because of the congested condition of the conference.

In the Army, an officer is allowed a certain amount of subsistence money, according to the number in his family. It is not large, but it does help. Why couldn't some such allowance, for a special fund, be made for the minister with a family to educate, but without an adequate salary? Where would such a fund come from? If this is a brotherhood, let an assessment be made against those pastors with large salaries and smaller families. In most business organizations, some plan of promotion is followed. Seniority in a position, with corresponding efficiency, is recognized and promotion follows. To be promoted is the normal process. In a brotherhood such as the Christian ministry, a similar plan should be followed. It is perfectly natural for a pastor in middle life to expect to retain his grade when he moves to another parish, if not promoted. But why should one feel that he has a monopoly upon higher grades when he has passed beyond middle life and has but a few years, at best, to serve? Would it not be fair for such a one to consider his younger and less fortunate brethren?

A few years ago, at an annual conference, an older minister, with no family and responsibilities, asked the cabinet to give thought to placing needy men, and to appoint him to a church of lower grade than he had been serving. Such examples of self-effacement are all too rare. Of course, no one cares to step down unless he is assured that his place will be taken by one who is deserving.

(Continued on page 357)

Bible Trouble

CLIFFORD H. OSBORNE

The Bible is the world's best seller, but what of it? It is just not being read by millions who own a copy. Of one thing I am certain, many of them are not reading it because of the difficulties it presents. In the past, multitudes have suffered from "Bible trouble." Multitudes are having it now, and in the future further multitudes will suffer from it.

Physical Trouble

As we consider the obstacles in the way of understanding and appreciating the Bible, the first to be mentioned is its physical make-up. Regarded simply as books most Bibles are impossible. Their outward appearance repels by colors of drab or black, and by queer dimensions. From the outside the average Bible looks sad and sinister. But when it is opened! Usually one is confronted by double columns of closely set, amazingly fine type, which takes a determined soul with good eyesight to read at any length. No one would ever guess that whole blocks of chapters are poetry in poetic patterns which appeal to the eye.

If the Bible we own looked like an ordinary book, with attractive binding, an attractive page, and possibly a good illustration or two, we should try to read it more often. That is one advantage of many modern versions.

Language Trouble

That leads us to the next obstacle, which is the language of the Bible. An attractively printed book is not enough; it must be easy to understand. But when we prepare to read we start wrestling with English four centuries old. This is particularly true of children and youth who stutter and stumble their way through an unfamiliar phraseology.

A group of first-graders, relates I. F. Edmonson in the *Wesleyan Christian Advocate,* was asked to draw an imaginary picture of anything they wished. One paper turned in contained a picture of a fine automobile; an old man with long whiskers flying in the breeze was driving, while two people, a man and a woman, were in the back seat. The six-year-old, after being asked to explain, said: "Why, that is God. He is driving Adam and Eve out of the Garden of Eden."

That will represent all the misunderstandings our children and youth are bound to experience in reading the kind of Bible we insist on giving them. I think we should seriously consider that we are not doing our youth a service when we give them a copy of the Bible or New Testament in King James English. Why do we not realize that the dark-skinned children of interior Africa are much better off than our own youngsters so far as Bible reading goes, because when they receive a Bible from a missionary it is a Bible in their own living language.

I am well aware that the King James version is in classical English, but it is my understanding that it is the function of the schools and colleges to cultivate a knowledge of English classics. Our times are far too urgent for the church to spend her energy in such a pursuit. Her task is to put her people in direct touch with the voice of the living God, Who always speaks in contemporary language. If she desires her people to rediscover the Word of God she must dispense as soon as possible with the unreal artificiality of the present situation. Our people need a Bible in their own tongue!

Library Trouble

There are several attractive looking Bibles in modern English, but they still have their hazards. There is one special hazard for those who start at the beginning and *intend* to go through to the very end (though they rarely do!). For the Bible is not one book. It never has been. The oldest word for it is "scriptures," which is plural, and which means "writings." The very word "Bible" is our form of a Greek plural for "books." The Bible is a library—

The Homemaker's Corner

Mrs. Harry A. Burnham

On Working All Day

An "Oh-dear-me-suz" woman complained at the dinner table, "I have worked all day, and I'm worn out."

Her long-suffering and exteremely kind husband tried to find some answer to the problem of a woman who had to work all day in a modern bungalow with every conceivable convenience.

A daughter, who had stayed at home that day from the office where she worked, explained later to he father the way in which mother worked all day.

It was true that the woman had not gotten around to change her dress and make a business of resting. Her day had gone something like this: When breakfast was over, with her husband away to business, she had read the morning paper, which took a good half-hour. Then she washed the dishes. During the process she remembersd that there was something she wanted to talk over with a friend, and so another half-hour (or shall we give her the benefit of a few minutes, and say twenty minutes?) went into a telephone conversation.

The bedrooms put into order, the real task of the morning (a morning which, by the way, was rapidly vanishing) was the laundry. A washing machine made a short and excellent job of that. Once out in the yard to hang the clothes on the line, it was so glorious that one just had to stop to watch a blue bird or listen to the constant chatter of chick-a-dees, and, of course, to see how many new blossoms of crocus there were.

Out came a neighbor to hang her clothes. Over the picket fence which separated the yards the two women had a grand visit. They laughed and chatted like a couple of magpies. It was good for them both, it was neighborly and altogether pleasant, but was it work?

And so the day went. One of the nicest things about homemaking is that we don't have to answer to anyone for the way in which we "work all day." We may take our leisure on the installment plan, or we may make one down-payment and take a nap or just plain do nothing for a while. But let us be honest about it. We rarely "work all day."

Baptists Announce "Crusade For Christ"

Methodists, when they learn of plans of Northern Baptists, will be pleased in the commendation implied by their adoption of a program of advance almost identical in name, scope and design to the current Methodist Crusade for Christ.

This sister denomination has projected an aggressive, five-year expansion. Evangelism, world missions, stewardship, Christian teaching and Christian social progress will be stressed. The first phase, a Crusade of Evangelism, will be officially started at the North

ern Baptist Convention at Atlantic City next May.

Their choice of names and emphases is a confirmation of the wisdom and Kingdom statesmanship of those who planned Methodism's quadrennium program. Nothing could be as helpful to Protestantism as a similar advance on all denominational fronts. There are many indications that this is taking place. It is gratifying that in several aspects The Methodist Church had its post war program planned and successfully under way long before hostilities had ceased. In consequence, Methodist leaders have been in the happy position where they could share with committees and officials of other denominations their plans, experience and literature.

Getting a Kick Out of Life

William L. Stidger

It is the Spirit Which Quickeneth

My friend, Charles J. Connick, one of the master window-craftsmen of the world, who died recently, used to have showings of his great windows in his Boston studio before they were installed in cathedrals and churches. Following those studio showings, he would have a dinner for a small group of intimate friends. I was fortunate to be in that group and it was like a Pentecostal experience to hear the tall talk that went around that table in that studio.

One day Mr. Connick was telling us about a young window artist who was studying with a great Master in that craft(we suspected that it was he). One day that young artist came to the master and begged that he might have the privilege of using some of the master's own personal tools with which he worked.

"What do you want my tools for, son?"

"Oh, I just want them to see if it will make any difference in the work I do," replied the apprentice.

A week later the master walked into the boy's presence and said, "Well, how are you doing, son, with my tools?"

"Not so good, master; not so good. In fact my work is not one whit better than it was, even working with your tools."

A gray-haired old artist overhearing the conversation between the apprentice and the master, winked at the master artist and said to the young boy; "Son, it isn't the tools of the master that you need; its the master's *spirit.*"

And never was a truer word spoken than that. It reminds us all of a pertinent quotation from Romans (8:9) which says: "Now if any man have not the Spirit of Christ, he is none of His."

Add to that another Biblical saying which I have used as the title of this piece: "It is the spirit which quickeneth" and you have a combination which helps anybody get the most out of life.

Then somebody asks me if a student can learn the spirit as well as the technique of a master and the answer is that he can. I have seen it happen hundreds of times in teaching.

actually two libraries of 39 and 27 books respectively, compiled over a period of about fifteen centuries.

Hence, to commence at Genesis and work through, is akin to entering a public libary and borrowing all the books classified under "A" and then working through to those under "Z" regardless of their subject matter and their date. We could save ourselves much Bible trouble if we read its contents by classification, and in their general chronological order.

Science Trouble

Suppose we do this. Then we shall be accosted by what to us are scientific inaccuracies, and in the twentieth century that is unpardonable! Egotistically we think the ancient writers should have had us in mind; but they did not; they were men of their own times.

That is why they imply that the universe would now be about 6000 years old, and that it was created in six days of 24 hours apiece. They believed the sun revolves around the earth, that the sky is solid, and the earth flat.

History is treated today as something of a science, but the Old Testament seems not to provide the accuracy we demand. In some cases it presents two accounts of the same occurrence which do not agree. Kings and Chronicles deal with the same events, but from differing viewpoints which have affected the facts presented.

Scattered throughout the Bible are marvels which modern minds find it impossible to accept without challenge, and it would also seem that some of the forecasts of the Prophets did not come off when they expected them to.

Here, then, are a handful out of many scientific obstacles which distress or disgust modern readers. If if were not so serious a matter it would be really funny. The Scriptures may be able to teach us how to live, but because we can teach their writers a little science we refuse to waste our time on them!

Moral and Religious Trouble

More serious than inaccurate science and history are unworthy moral and religious ideas which are certainly to be found in some books of the Bible. In places, Jehovah is regarded as one out of many gods, all too human in his passions and actions. Apparently he wipes out the whole human race, with the exception of one family, in anger over its wickedness. He appears to be bloodthirsty toward his enemies. Because Saul the king did not brutally exterminate every man, woman and child of the Amalekites he brings him to a tragic end. He uses Samson to pick a quarrel with the Philistines. He strikes dead the unfortunate Uzzah, whose only fault was that he tried to steady the toppling Ark as it was being drawn by oxen. In some places Jehovah seems to feel that the Hebrews only are his concern; then the whole human tribe seems to be his consideration.

In the Old Testament there are collections of antique laws, many of which Jesus and Paul seem to decry or ignore. John Wesley said that some Psalms were too low in sentiment to be used by a Christian congregation, and he eliminated them from his service book. Martin Luther eliminated what he thought were unworthy books from his Bible, and John Calvin did the same thing. Ulfilas, the scholar, who in the fourth century evangelized the Goths, giving them an alphabet and the Bible in their own tongue, refused to translate the book of Kings, saying that his people were bloodthirsty enough without being encouraged in their war-making propensities.

Yes, there are really moral and religious difficulties in the Bible. They have been there for thousands of readers, and are waiting for thousands more.

With Christ As Guide

"I need a guide," said the Ethiopian official to Philip. So do we. There are many helps, and the sincere readers uses them, but there is only one Guide to lead us through the maze of Scriptures, and he is Christ. The writer of

(Continued on page 356)

The Functional Official Board

Paul A. Callender

We live in an age of specialization, which has as its ultimate goal the producing of maximum returns.

The present style of official board, particularly as it works in the average church is very antiquated in its structure and method. Specialization in functional phases of our church work is imperative today, if best results are to be obtained for Christ and His Kingdom.

After having experience with the functional or departmentalized official board for the past 13 years—in the same church—I am convinced of its effectiveness.

The official board of the First Methodist Church of Hasbrouck Heights, N. J., having gone through an experimental process, now has five departments. The personnel is almost entirely of men, with the exception of women who are presidents of church organizations, and by virtue of their offices are in the business or educational departments. We feel that the women have ample opportunity for service in the W. S. C. S. and the church school.

The Departments and Responsibilities are as follows:

Educational Department—Duties include: Church School, Missionary Education, Stewardship, Temperance, World Peace, etc.

Promotional Department—Duties include: Lay Activities: Men's Work, Good Literature, Ushers, Welcome Committees; Church Fellowship: General Sociability, Bowling League, etc.

Visitation Department—Duties include: Visitation Evangelism, Membership Visitation: sick, inactive, etc., Friendly Church Visitation, Church School Visitation, etc.

Business Department—Duties include: Care of Church Property, Parsonage, Current Expense, World Service, Music, etc. (Trustees, Financial Secretary, Treasurers, are automatically members of this Department.)

Building Department—Duties include: Raising of Funds for: New Educational Unit, Renovation of Sanctuary, New Organ. Preparation of plans for the above projects.

Organization

1. Quarterly conference elects stewards—as usual.

2. Pastors appoint the chairman of each department from members of the official board.

3. Pastor, in conference with the chairman, selects the Official Members who will comprise the departments—according to aptitudes, abilities, etc.; having the smallest number of duplications as is possible—people serving on more than one department.

4. Each department has the privilege of adding additional members, during the year; although such members are not regular members of the official board.

5. Each department meets monthly, on different nights, so that the pastor can be present. It functions like a small official board, with a secretary, minutes, sub-committees, etc.

6. A general meeting of the official board is held 3 times a year; also subject to call for special purposes.

7. Each department is re-organized every year: new personnel is added, and men changed to another department, when deemed advisable.

8. Each department is given the power to carry on its work without the action of the entire official board, blanket approval having been given in advance. Official board action is required upon matters beyond the province of any department.

9. An executive committee or pastor's cabinet is made up of the department chairmen, the lay leader, and the minister. Meetings are held subject to the call of the pastor.

Advantages of Functional Type of Official Board

1. Eliminates the procedure whereby the entire official board uses most of its time for consideration of the financial and material needs of the church.

2. Provides for careful study and execution of plans in all the various fields of church work: spiritual and social realms as well as the material needs.

3. Provides for the extensive use of lay people, developing leadership. This means a great increase in the number of people having definite responsibilities in the church program.

4. Enables the pastor to guide and direct different church emphases, with the departmental chairman sharing in the responsibility.

5. Tends to eliminate small cliques—which are the bane of many a minister's life—having a strange hold on the church, running it while the rank and file of people do not get a "look in."

6. Provides a permanent working organization, which will carry on effectively the change of pastorates.

7. Best of all—it is a practical plan—it works.

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The President's Prescription

(Continued from page 339)

care of this temple which God gave us."

This proposal is militaristic to the core. Its main objective is state survival. The interest of the state take precedence over the interests of tthe individual. Let the state train the youth and *the state* will live. Its slogan is —"Man is made for the state, not the state for man."

IT IS UNNECESSARY

Give ear to the arguments in support of it. (1) "It would make us cooperate." What a striking statement! But history talks back. The thirteen original colonies cooperated to form our nation because they were weak. Individual workers cooperated to form labor unions because they were weak. The Allies cooperated to form the United Nations because they were weak. People cooperate when they need each other. When they become strong, they need each other less. Consequently, they are less disposed to cooperate. Strength impedes cooperation.

(2) "It would undergird our foreign policy." Secretary of State Marshall believes this. He urges Congress to adopt conscription so that his hand would be strengthened at the approaching Moscow conference. In substance, he is saying that our foreign policy is incapable of winning the loyalty and devotion of other peace-loving nations on its merits. It must be forced upon the world by "the big stick." If this is true, we do not need conscription but a new foreign policy!

(3) "It would prevent sudden attacks like Pearl Harbor." Let's ask the nations which had conscription before World War II—Poland, Norway, Belgium, the Netherlands, France, Greece, Russia, and Yugoslavia. Each one of these nations experienced its own "Pearl Harbor."

(4) "It would strengthen the United Nations." We are told that we are already obligated to furnish armed forces to the United Nation's police force. Conscription would enable us to fulfil our obligations. But if each nation should maintain a conscript army, the United Nation's police force would be ineffective. If an effective United Nation police force should be established, conscri

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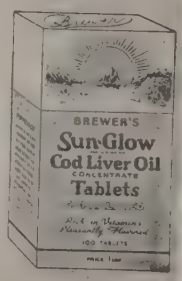

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tion would be unnecessary. Actually, conscription would be a lamentable expression of our lack of faith in the United Nations —and a green light for other nations to follow our example.

IT IS OBSOLETE

Two antiquated atomic bombs utterly ruined two Japanese cities. Ships which participated in the atomic bomb test at Bikini many months ago where antiquated bombs were again used—are still radioactive. Atomic bombs six hundred times more powerful than the originals are now in existence. Dr. M. L. E. Oliphant, Great Britain's leading atomic physicist, states that atomic scientists are now able to produce an atomic poison gas which—if used in and with an atomic bomb—would kill every living thing within a radius of one thousand miles!

In the face of these facts, it is time that our military leaders abandoned their "Maginot Line" philosophy of defense. In this atomic age a conscript army is as outdated as Grandma's petticoat!

President Truman's prescription is unpopular, militaristic, unnecessary, and obsolete. Nevertheless, it will soon become law unless the citizens of our country rise up in righteous indignation and inform their senators and representatives that they will have none of it. It is not too extreme to declare that the future of our democracy may depend upon so small a thing as a three-cent stamp.

There Are "Mexicans" In U. S. A.

(Continued from page 345)

and set them in the way toward a cooperative brotherhood.

Our Southwest Mexican Conference—a queer name again since we do not work in Mexican territory but in Texas and New Mexico—has 94 preaching places, 61 pastoral charges, with a total membership of 8,465, which markes a net increase of 627. In the 61 pastoral charges there are 55 units of Women's Societies for Christian Service, with 936 members. Our crying need is for more preachers and better preparation for those we do have. It is no doubt common knowledge that our Southwest Mexican Conference was the first in Methodism to reach its goal in finance and evangelism in the Crusade for Christ, and that it has an unbroken record of accepting and paying in full the General Conference askings, despite the fact "nearly all are desperately poor."

We are thankful for the consecrated leadership of the past, both of the missionaries and our own native preachers. The fruits of their labors have been abundant, and that they have been able to achieve so much in the face of difficulties, hardships and handicaps that most of us can hardly imagine, is a testimony to their faithfulness and to the enabling grace of God. Their pleas for better opportunities to make adequate preparation for the work of the Christian ministry are beginning to be answered. In a bulletin of our young adults, printed in February, 1945, we read: "We remember very distinctly that in 1940 there was only one man in our entire conference who had a United States college degree." Then the writer lists the names of sixteen young ministers who then, only five years later, were well on their way towards college degrees.

Several other Spanish-speaking conferences have joined ours in requesting that our Board of Missions cooperate in such a way with Southern Methodist University, Dallas, Texas, as to make this institution the official training center for Spanish-speaking ministers, and steps are already being taken in this direction, and this year there are a number of promising young preachers at "S M U" from our own Southwest, from Cuba and from Mexico. Bishop Eleazar Guerra, of The Methodist Church of Mexico, recently elected for a third term, and the Rev. Alfredo Nanez, "religious statesman" of our conference are both graduates of S M U—the "first fruits," we may say.

Our hope for the future, not only for world brotherhood, but for our very existence in this day of atomic energy, is centered in our churches and church schools, which stand not only for democracy but for Christian democracy. Our postwar world is looking for a way to maintain Christian standards and ideals. The only real solution will be a transformation in the souls of men and in their relationships with one another! All around us people are realizing that the deepest realism for our day is to be found in Christianity.

"Suffer Little Children to Come Unto Me"

Jewish children in the Holy Land, typical of those who lost their lives under the Hitler terror.

Religious News Service Photo

Support the Living Shrine to 1,000,000 Jewish Children Murdered in Europe

Children's Memorial Forest in Palestine

As Christians we believe in the compassionate words of Christ. The criminal slaughter of the innocent has horrified us. To express in some small measure Christian sympathy, the children of America through the American Christian Palestine Committee are planting a Memorial Forest on the hills of Galilee.

We invite you to share in this great project. Cost of planting one tree is $1.50. Church schools everywhere are permanently inscribed. Plant one tree or many trees. *Send gifts to:*

American Christian Palestine Committee of New England

17 Commonwealth Ave., Boston 16, Mass.

Meetings Of Church School Superintendents

Reports from conference-wide meetings for church school superintendents during the past year indicate a great upsurge of interest in the superintendent and his work, according to the Rev. Walter Towner, director of the Department of General Church School Work, General Board of Education, who, with Charles C. Turner, Jr., of his staff, has been cooperating in inaugurating the movement.

Set up by the conference executive secretaries and their associates in consultation with the department, the conferences are designed primarily for general church school superintendents, although departmental superintendents and pastors are sometimes included in their personnel. They usually begin on Friday night and end Sunday afternoon.

Threefold purpose of the conference is (1) inspiration; (2) through discussion, the discovery of new ideas and methods for improving church school programs; (3) fellowship.

In annual conferences where such meetings have been held the superintendents have in each instance voted to hold a similar conference the following year. It is hoped the movement will develop into a church-wide program, with an annual convention held in every conference.

Northfield

GENERAL CONFERENCE

August 2 - 11, 1947

A complete General Conference on the Northfield campus will be offered this summer for the first time since 1941. The program will appeal to ministers and laymen alike and as an added attraction Northfield offers unusual vacation opportunities at reasonable rates.

As usual the Northfield Conference will present an outstanding list of speakers. Among those who have accepted are Dr. Adam W. Burnet, Scotland; Dr. Reinhold Niebuhr, Union Theological Seminary; Dr. Stanley High, author and editor; Dr. Robert R. Wicks, Princeton University; Dr. Russell L. Dicks, Wesley Memorial Hospital; Dr. Sidney Lovett, Yale University; The Reverend Carl Heath Kopf, Mount Vernon Church of Boston. Others will be announced later.

For further information and reservations, write

NORTHFIELD SUMMER CONFERENCES

William E. Park, Chairman

Box F, East Northfield, Mass.

Methodist Relief in India

The aid which the Methodist Committee for Overseas Relief has given to India is a convincing demonstration that Methodists care. Once again, it is the Gospel in action. Luke tells us that Jesus "went through the cities and villages preaching and *bringing* the good news of the Kingdom of God." The material relief provided is a bringing of the Gospel and not just a preaching of it.

India is not a war-torn land. It did not experience the havoc of Poland, of England, of Italy or China. It would be a mistake, though, to feel that India was not tortured by the war. It was crowded with troops—two million of her own and about a million British and American. These were an extra strain on her food supply which disturbed her whole economy. Rice from Burma and Southeast Asia was cut off. Shipping in general was affected, and food imports reduced. Cost of food rose from two to four times the pre-war level.

More than this the spectre of famine has haunted India as it has not for many years. It struck a devastating blow in Bengal in 1943 resulting in the death of up to 3,000,000 persons. In 1946 it appeared more menacing than ever, threatening at least 10,000,000 people with starvation. How was this averted? By the most efficient rationing sytem in the world; by timely purchases of grain from the West; by the work of various relief agencies; by the Indians themselves accepting a drastic reduction in their already woefuly inadequate diet.

The Methodist Committee for Overseas Relief helped in two ways—directly and indirectly. Indirectly, its outreach touched India through Church World Service. This inter-denominational organization to which some Methodist Committee for Overseas Relief funds are given, spent $150,000 in relief work in the last half of 1946. This money was spent for shipping food concentrates to India to be used where most needed. Thus millions of vitamin tablets, thousands of pounds of powdered milk and protein concentrates are helping to stave off the ill-effects of under-nourishment. Priority is given to the needs of children.

Directly, and every cent designated for India is used there, the aid has been even more impressive. During 1945 $5,000 monthly was sent to India for Methodist relief and in 1946 this increased to $13,000 monthly. Without this help it is difficult to see how our work would have carried on. The "Methodist Committee for Overseas Relief saved the day," one missionary wrote. This sentiment is repeated frequently and is indeed a fact. The Central Conference Committee administering relief has expressed its deep gratitude.

All of the above money goes to aid Indian Nationals. Perhaps the need can be made more realistic by the following facts: Rice and ravgi (black millet) are in Mysore state often available only in the black market and then at a cost *sixteen times* greater than prewar figures. In Gujarat cooking oil was six times as expensive in 1946 as in 1941. In another agricultural area there has been no rain for two years and once fertile fields are like a desert.

The first responsibility is considered to be the care for and relief of our Indian preachers and teachers. Relief is given to them in the form of a monthly "dearness allowance" as it is called in India, to meet the high cost of living. Without this extra help, hundreds of preachers and teachers would have had to seek employment in other fields. The damage to the church would have been beyond measure. This is money well invested.

The second purpose to which the Methodist Committee for Overseas Relief funds are devoted is for our school hostels. Hundreds of boys and girls come from the village to live in these domitories connected with our schools. Food became so high and scarce that children were being sent home to starving villages. Your money again "saved the day."

The next use to which funds are put is aid for tubercular patients. This disease always increases in the wake of famine. Here, above all, diet is important and relief funds are at work partly meeting this need.

The "loaves and fishes" are few and there remain a great multitude of needs. Your gifts of love will touch lives with help and healing to a far greater degree than can be reflected by figures on a ledger.

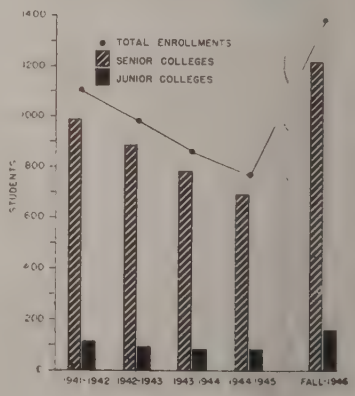
Relations Between Vatican and Franco

Rome (By Wireless) (RNS) The Italian Communist Party declared in a statement here that relations between the Vatican and the Franco government in Spain are "poor" and many Spanish bishops "do not agree with the present regime."

Generalissimo Franco, the party statement said, has not replied to a message sent last December by Msgr. Giovanni B. Montini, Vatican assistant secretary of state, declaring that the Holy See considers it advisable that the Spanish leaders make clear the distinction "between activities of the present regime and those of the Spanish hierarchy."

It was recalled here that a recent pastoral letter by the bishop of Spain emphasized the advisability of the Spanish government "progressing toward greater liberty for the individual."

MINISTERIAL STUDENTS ENROLLED IN METHODIST SENIOR AND JUNIOR COLLEGES, 1941-1946



Professors On Vacation

Several members of Boston University School of Theology have been on speaking tours throughout the country during the spring vacation which began on March 14th.

Dr. Eddy Asirvatham, professor of Missions and Christian International Relations, was one of the speakers in the Florida chain of missions. Dr. Elmer Leslie, professor of Hebrew and Old Testament Literature, was the Religious Emphasis Week speaker at Evansville College, Evansville, Indiana. He also preached at the Methodist Church in New Concord, Ohio, and visited Marietta College.

Dr. William L. Stidger, professor of Preaching through the Radio and Books, has filled speaking dates in various sections of the country, speaking to an overflow congregation of 2100, which attended the Sunday morning services at the Broad Street Methodist Church, Statesville, North Carolina, on Sunday morning, March 16th. During the week of March 21st he preached at the Crusade mission in the Epworth-Euclid Methodist church at Cleveland, Ohio.

Dr. Paul Johnson, professor of Psychology of Religion, filled speaking engagements which included visits to Morningside College, Cornell College in Iowa, Albion and Adrian colleges in Michigan.

Religious Radio Association

New York (RNS) First annual meeting of the Religious Radio Association will be held in Columbus, Ohio, on May 2 and May 4, in connection with the Institute for Education by Radio, it was announced here by Willard Johnson, president.

Protestant, Roman Catholic, and Jewish leaders in religious broadcasting will discuss new developments in the field at the May 2 session. Business sessions will be held on May 4, including election of officers.

The association aims to foster fellowship among those concerned with religious radio, to work for high standards in programs, and to collect and disseminate data on religious radio. Officers include Rabbi Moshe Davis, of the Jewish Theological Seminary, New York, vice president; and Father Leo P. Wobido, of The Queen's Work, St. Louis, vice president. Willard Johnson, association president, is vice president of the National Conference of Christians and Jews.

Mufti Urges Relations With Vatican

Beyrouth, Lebanon (By Wireless) (RNS) Haj Amin El Hussein, exiled Grand Mufti of Jerusalem, expressed hope here that "all Arab states will establish diplomatic relations with the Vatican."

Interviewed by *Le Jour,* newspaper formerly edited by Charles Hellou, new Lebanese minister to the Vatican, the Grand Mufti said establishment of diplomatic ties between the Holy See and the Arab states would "promote the Arab cause in Palestine among 400,000,000 Catholics the world over."

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Oppose Sectarian Appropriations

Boston (RNS) Protesting possible use of Federal Education Bill funds for financing services in sectarian schools, the League Opposed to Sectarian Appropriations here, has sent a strong letter to all members of Congress, Frank J. Batchlder, chairman, announced.

The protesting letter states: "The appropriation of public money for sectarian schools, whether by federal, state or municipal governments, is a clear violation of the great American principle of the complete separation of church and state.

"This is equally true whether the schools in question are aided by direct payment of public money or by the furnishing of free transportation, free text books, or free supplies of any nature for their pupils. Any attempt to secure such grants or aid should be decisively defeated."

First $1,000 To B. U. S. T.

The St. Mark's Methodist Church of Rockville Center, Long Island, in the New York East Annual Conference, has the distinction of being the first church to make a contribution to the Crusade Challenge Campaign which was inaugurated by the Boston University School of Theology on March 1st. A pledge of at least $1,000 to the campaign was made by the official board of the church at its meeting held on March 10th, only a few days after the former pastor of the church, Dr. William H. Stewart, had resigned to become a member of the faculty of the School of Theology and director of the campaign.

The letter which was directed to Dr. Stewart by Mr. Jacob W. Hostetter, secretary of the official board, states:

"Believing that every church in Methodism should be concerned for adequate training of its ministerial leadership, and hopeful that the present campaign for two thirds of a million dollars being carried on by Boston University School of Theology will be a complete success, the official board of Saint Mark's Church, Rockville Centre, New York, in regular session last evening, March 10th, 1947, pledged itself to give at least a thousand dollars in the name of the church to your campaign. We sincerely hope that enough other churches will follow our example that you will be able, at an early date, to meet the challenge of the "Crusade for Christ," and secure funds for your badly needed new building.

"The board desires that I express to you its every hope for success in your endeavor. Our prayers will be with you."

Other churches in Methodism might well take note of what this Long Island church has to say about the duty of local churches in providing adequate training for its ministers.

Restrictive Law Repealed

Over against legislation meant to preserve the white primary in South Carolina and Georgia, and similar threats in Florida and Mississippi, it is interesting to note that in Arkansas a law enacted for that purpose two years ago has just been repealed.

The repeal bill, which was sponsored by the author of the very law it set aside, was introduced early in the present legislative session and was passed by unanimous vote of both houses. While the motives behind this surprising reversal are not wholly clear, nevertheless the move is gratifying to leaders who feel that arbitrary exclusion of Negroes from Democratic primaries is neither just nor democratic.

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The Truman Doctrine

Excerpts from a sermon by the Rev. J. G. Butler, delivered on Palm Sunday at the South Park Methodist Church, Hartford Conn.

Speaking on the theme: "If the trumpet give an uncertain sound, who shall prepare himself to the battle," the Rev. J. G. Butler, pastor of the South Park Methodist Church declared that today is a time for Christians to stand up and be counted. "There can be no muffled tones, cracked tones, or split tones," the Rev. Mr. Butler declared. "The present world situation is cause for the gravest alarm. For those who wave palm branches today must be prepared to bear witness to their faith, even as Christ bore witness in the long ago.

"President Truman's request for $400,000,000 to aid Turkey and Greece is cause for the greatest concern. We all agree with him that communism must be stopped, and the democratic way of life strengthened. But the way to stop communism is not by declaring diplomatic and economic war on Russia. Shooting wars are bound to follow. If the United States acts unilaterally in this crisis, it serves notice on the world that the United Nations is not even a scrap of paper. If the structure of the United Nations is so weak that it cannot handle this crisis, let us find it out now, instead of living in a fool's paradise, believing we have a world organization when we have none.

"The President's program calls on us to give aid to Greece and Turkey in the name of democracy, not only relief to Greece but arms, automatic weapons and the training of personnel. We should remember the lesson of World War I, when a similar attempt was made to invade Russia and stop communism by force. Russia was invaded by the United States and fourteen other allied powers. That attempt failed then, when Russia was weak. How much more so will this attempt fail now when Russia is strong. Communism can't be stopped by arms. It can be stopped by proving that the democratic way offers freedom from fear and want. If the common people of the world have to choose between poverty and destitution, blind reaction, and communism, they will choose the latter, even if prevented for a time by United States implements of war.

"Secretary of state Marshall has pointed out a month ago that the present government of Greece is reactionary and a far cry from Democracy. Nearly every correspondent in Greece says what W. H. Lawrence cabled last week from Salonika:

" 'There is little hope for lasting peace in Greece without considerably more bloodshed so long as the present government is in power and follows its present policies which, in the opinion of this correspondent, will increase the forces of resistance.'

"As for Turkey, Turkey is a bitterly reactionary despotism that remained neutral during the war, was not invaded, has not been ravaged and is in no need of relief. During the war she harbored Axis spies and agents, and by her neutrality immobilized large Allied forces. This is the nation that President Truman, now, in the name of Democracy proposes to help.

"Let no one be so naive as to believe that $400,000,000 will do the job. If we embark on this course of unilateral action to throw a cordon sanitaire around the Soviet Union, there will be China, the Balkan countries, the Baltic states also to aid. Unless we are committed to spending untold billions and backing up our bluff with action, which means war, America must think twice before embarking on this course of colossal folly. Four hundred million will be but the first down payment—a drop in the bucket of what we must spend, if we follow this policy out.

"There is another course. Greece needs relief. Turkey does not. Let Congress grant an immediate loan of $100,000,000 through the Reconstruction Finance Corporation, for Greek relief, and then take time to carefully weigh this further action. Our State Department should have known that this crisis was coming up last October, had it but scanned the parliamentary reports of the British Foreign Office, instead of Feb. 24th, as Dean Acheson, under-secretary of state avers. Moreover, if relief is so paramount, and it is, why has the United Nations Relief and Rehabilitation Administration been folded up by us when the need is so great?

"Just last week, President Franklin S. Harris, of Utah State College of Agriculture, chairman of the Food and Agriculture Organization on the spot committee of the UN that has spent six months studying the Greek situation, released a full study of conditions in Greece. This commission, whose vice chairman is an executive of the California Packing Corporation, points out the tragic need for relief in Greece, emergency housing, the complete breakdown of transportation, the terrible inflation, and oppressive taxation confronting the people. This FAO commission presents a plan whereby Greece can be aided democratically through the United Nations. Follow this, and the world need not fear communism. Communism breeds on oppression, poverty, destitution. All the guns and bayonets and bombs in the world cannot stop it. Democracy can, when free men are given a chance to rehabilitate themselves.

"Now is the time to bear witness to our faith of Palm Sunday. Either Christ is meaningful for our lives, or he is not. Disregard Democracy, disregard the framework of peace that has been built by the blood, sweat and tears of our generation, and we are not worthy to be called followers of the King."

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Bible Trouble

(Continued from page 351)

"Hebrews" stated this for all time, but the Church has only too often forgoten it:

"God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

Martin Luther restated it for the first Protestants:

"Christ is the Master, the Scriptures are the servant. Here is the true touchstone for testing all the books: we must see whether they work the works of Christ."

By using this principle, we read the Gospels first. Then, reading the Scriptures in their rough chronological order, we discover why it was necessary for Christ to come at all. We shall understand why good men thought of God and religion and morality in sub-Christian terms before he came. A little girl had been told of the earlier stories in the Bible. After a pause, she turned and said: "But Daddy, that was before God was a Christian!" That is another way of putting the truth.

With Christ as Touchstone we shall realize that we are reviewing the religious pilgrimage of the race on its way up to Him. We shall discern the gradual revelation of the Divine Personality to men, at first faintly and imperfectly, but with increasing power and clarity, until from the face of Christ the blinding rays stream in all their effulgence. Hence, whatever we read in the Bible, anywhere and on any subject, there is always a leading question to be asked: "What is the mind of Christ in this matter?"

There are all kinds of aids to understanding the Bible, but there are no substitutes for reading it. We may go to Bible classes and training classes: we may read books on the Bible; and still there will remain our need to read the Gospel for ourselves, and then take the long pilgrimage through the centuries with Christ. But we must start with Him, and stay with Him, or we shall not end with Him, and if we do not end with Him we shall have lost our way in an ancient labyrinth which was intended to be a highway.

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Is This a Brotherhood

(Continued from page 349)

Here again, some rigid policy should be adopted by the appointing powers. It is all very well for one to declare that he is willing to leave his appointment to the Lord and the wisdom of the cabinet. But one is not sure that the Lord has had anything to do with it, or that the cabinet has given it much thought. A presiding bishop once declared in pious tones that he, if he had his way, would accept the most humble charge in the conference and spend the rest of his days as an obscure preacher, should he really follow his own desires. Whereupon one wag in the rear pew called out, "I'll trade with you, Bishop!" It is easy enough to make protests of humility when they are for rhetorical purposes only. Human nature being what it is, the solution lies in making some form of equalization mandatory.

In a democracy such as ours, we concede the right of any church, large or small, to retain the services of its pastor for a quarter of a century, or more, if it so desires. A quarter of a century is sufficient time for any preacher to enjoy higher grades, whether he serves one church or four during that period. I once expressed these views to a group of my brethren, and was informed by one of them that I was an idealist. Never having been called an idealist before, I was at a loss for a reply. Just at this point we expect some pious brother to rise and declare that, after all, it doesn't make much difference what grade of appointment one receives, for every pulpit is a post of honor. The above remark is generally made by one who has retained a fairly high grade throughout his ministry. His less fortunate brother, not willing to be considered a self-seeker, agrees, smiles a forced smile, but is not convinced. The difference, however, is between justice and injustice, between brotherhood and favoritism, between the spirit of Christ and the spirit of Mammon.

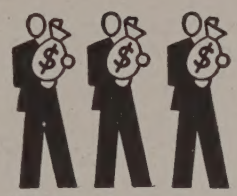
The church, like her Lord, must teach by example, as well as by precept. It is difficult to convince the man in business that the Golden Rule will work, if those who are proclaiming it are not giving some practical demonstration of its effectiveness.

Perhaps the most democratic provision within the church is the preachers' pension system. Here all share alike upon retirement. However, if some such assessment as has been indicated were made upon larger salaries, those who receive them would appreciate the pension fund even more when they retired. It is possible that some would display more zeal in raising their church apportionment. Certainly the response to the pension fund campaign, thus far, is not something to cause undue elation. Many men claim that they hesitate to present a cause from which they will derive so much benefit. A little more thought to the welfare of the group will remind all such objectors that they are pleading for others as well as themselves.

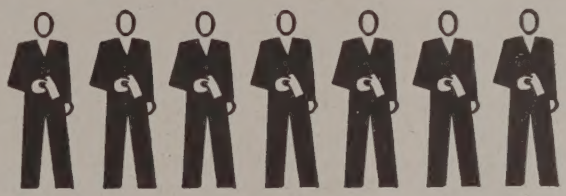
It is an old adage that actions speak louder than words. For example, it is ironical that the number of ministers present at a deceased minister's funeral seems to be determined by the grade of appointment he held in the conference. In contrast, there is the much deeper respect shown to the dead in the Army. When a soldier answers the last call, even his comrades who knew him but slightly assemble to do him honor. They visit the home into which death has come, offering their sympathy. There is something in all this that is so simple, sincere, and touching, that it makes a lasting impression upon the bereaved, who remember it in gratitude. Surely no other organization should surpass the ministry in the matter of Christian sympathy and good will. It should be the duty of some conference leader to summon all within the fellowship in such an event. How often a brother departs, without our knowing it, even!

The author of "The Coming Great Church," contrasts the worship of the Catholic and Protestant churches. He states that in the Catholic church, the attention of the worshipper is centered upon the altar and the host. But it is an individual experience. There is no community of believers. In the Protestant churches, he claims, there is an individual experience. But in addition, there is also a fellowship of believers. This is a glorious truth, if it can be supported by fact. But is it true of our churches, especially of our ministry? Is there a community of believers in this higher sense? Like Christian perfection, it is an ideal for which we must continually strive. When the much-talked-of social gospel is put into concrete expression in the fellowship of the church and ministry, the world will be convinced of its reality.

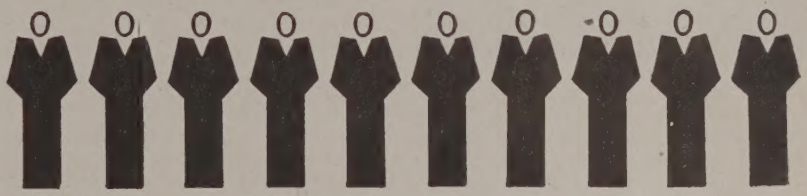
HOW METHODISTS GIVE
to World Service



15% give generously



35% give something



50% give nothing

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CRUSADE FOR CHRIST

What The Laymen Are Doing

This is the first of a series of reports which we will publish from the conference lay leaders of the Northeastern Jurisdiction: Mr. Farr is a member of Harvard-Epworth Church in Cambridge and lay leader of the New England Conference.

James F. Farr

The Board of Lay Activities of the New England Conference rejoices at the prospect of a layman's page in ZIONS HERALD. As a great independent weekly, published throughout its history by laymen, it provides a natural vehicle for lay expression and for lay accounting.

And the church *is* laymen; even pastors are born and brought up as *pure* laymen; it is only later, after special training and consecration, that they become set apart to lead other laymen. Christ, Himself, was a layman!

The number of significant contributions to church or community life, is legion; they *ought* to be recounted. (One has reference to other than births, marriages and deaths). If the boards of lay activities throughout the area served by the HERALD cared—enough—they could provide a flood of such news. One thinks of a consecrated layman fighting a specific vice. Who is he? How did he do what? Or, one thinks of Mrs. Robert Renfrew of the tiny country church of South Tewksbury, Mass., taking the pulpit when necessary; inspiring a local church paper and filling in any vacancy that arises, the shepherdess of the flock. One could name many others.

In this conference, the organized lay movement is in the kindergarten stage. We have begun a down-to-earth educational process of discovering the duties, responsibilities and possibilities of the local charge lay leader. Last Spring, under the leadership of the Springfield District lay leader, Bill Steele, the first of a series of indoctrinational conferences was held at Laurel Park, Mass.

In the fall, the conference lay leader held the all-day Worcester indoctrination conference: with successful "out of conference" leaders and speakers. We went to school in the old-fashioned discussion group way.

This winter, under the leadership of Roy MacArthur, the great Newtonville Conference was held, primarily attended by lay leaders and official boards. Over 400 considered under powerful speakers, the strength and power of determined ministers and laymen.

Our studies and work thus far have evolved a few principles applicable to charge lay leaders throughout this conference, among them:

1. The office of charge lay leader—each church has one—is filled by a vibrant consecrated leader; young enough to work and to get others to work. It is not a reward for long attendance or heavy giving.

2. Preferably, he is the delegate to annual conference—for there we need the church representative who is *active* in local church affairs; and the local church *needs* one to interpret the work of conference.

3. He reads the conference minutes; with his pastor, sees that his official board (which is the local board of lay activities) becomes familiar with conference policy. With his pastor, he sees that local committees meet and function.

4. He is the right arm of the pastor, in no sense competing.

5. He assumes leadership in the great projects of the church.

6. He sees that his pastor is adequately paid and housed and that the financial burden of the local church need not be a major concern of the pastor.

7. He seeks to apply his Christian teachings to all of life.

It is the execution of these principles, including *the last*, that gives rise to "news" worthy of the HERALD.

John E. Charlton

The Rev. Dr. John E. Charlton, for the past four years pastor of the Royal Poinciana Chapel, Palm Beach, Fla., a member of the Newark Conference, died in Palm Beach on March 27th. For eighteen years before going to Florida, he was minister of the Morrow Memorial Church in Maplewood, N. J. He then served a brief pastorate at Morristown, N. J., followed by a sabbatical year. In 1943, he went South.

Dr. Charlton served four pastorates in Massachusetts before coming to New Jersey: Newton, Worcester, Salem and Fall River. Born in England, his education was received in Wilbraham Academy and Boston University. At the latter institution, he earned four degrees, including that of doctor of philosophy. He was the author of many articles and had published two volumes of "Six-Minute Stories."

Surviving him are his widow, Mrs. Mabelle Perley Charlton; three daughters, Mrs. Dorothy C. Van Leeuwen of Rutherford, N. J., Mrs. Grace C. Button of Maplewood. N. J., and Miss Ruth V. Charlton of Madison, N. J.; a sister, Mrs. Charles Robbins of Leominster, Mass., and six grandchildren.

Funeral services were held in Florida and two days later in Maplewood. Conducting the New Jersey service were the Rev. Dr. Frank Cartright, a secretary of the Board of Missions; The Rev. Dr. C. Russell Prewitt, pastor of the Morrow Memorial Church; and the Rev. Dr. Robert M. Pierce of Milton, Mass.

Methodist Buildings in Brazil

The four new buildings of Colegio Americano, Methodism's notable school in Porto Alegre, Brizil, were dedicated on March 20.

Participating in the service were the three bishops of The Methodist Church of Brazil—Bishop Cesar Darcoso of the North Brazil Conference, Bishop Cyrus B. Dawsey of the Central Brazil Conference, and Bishop Isaias Sucasas of the South Brazil Conference. Dr. Derly Chaves, pastor of Central Methodist Church in Porto Alegre and president of the Board of Trustees of the school, presided and spoke on the history of the institution. Miss Eliabeth M. Lee, executive secretary of the Woman's Division of Christian Service in Latin America, represented the Board of Missions, and presented the buildings to The Methodist Church of Brazil.

The service of dedication, in Portuguese followed the Methodist ritual for the dedication of schools. On the platform were distinguished citizens of the city and friends of the school, and the large auditorium was filled with parents and other guests; while the student body of over 600 filled the galleries and the adjoining gymnasium.

This new school is situated on a high hill commanding a superb view of the city and harbor. The four buildings are Pfeiffer Hall containing the administration offices and classrooms and given by the late Mrs. Henry Pfeiffer in memory of her husband: the Elizabeth M. Lee auditorium and gymnasium building; the social life building: and the dormitory. In addition a beautiful chapel is being built, the gift of graduates, students, parents and friends of the school. Upon completion it will be dedicated in a special service.

The construction of this new plant has been made possible by the Pfeiffer gift, and by the contributions to the Woman's Division for this project by many friends from all parts of the United States. The work itself is due to the planning and supervision of Miss Mary Sue Brown, architect and builder who through the difficult period of the war has surmounted many obstacles in order to achieve the dream of her lifetime in these new buildings for the school where she has for many years served as principal. Colegio Americano now rejoices in one of the most beautiful and adequate group of buildings owned by The Methodist Church in any part of the world.

1947 Yale Lectures

New Haven, Conn.,—The 37th annual convocation of the Yale Divinity School will be held at the Sterling Divinity Quadrangle from Tuesday, April 15th, through Thursday, April 17th, the Rev. Luther A. Weigle, dean of the Divinity School, announced at New Haven.

More than 200 alumni and students of the school as well as ministers from throughout the state are expected to attend the traditional convention. All sessions will be held in Marquand Chapel; and all are open to the general public.

Speakers at the convocation will be the Rev. Harold Cooke Phillips, D. D., of the First Baptist Church, Cleveland, O.; who will deliver the Lyman Beecher Lectures on "Bearing Witness to the Truth;" and Prof. Roland Herbert Bainton, of Yale, who will give the Nathaniel William Taylor Lectures on "Luther's Religion."

The first session of the convocation will take place on Tuesday afternoon, April 15th, with Dean Weigle officially opening the affair at 2:15 at Marquand Chapel. Dr. Phillips will also give the first Beecher lecture on "What is Truth?" at this time. At 4:00, Prof. Bainton will present the first Taylor lecture on "The Terror of the Holy."

On Tuesday night at 8:00, Dr. Phillips will give the second Beecher Lecture on "Truth as Moral Reality." This will be followed by a reception for the guests of the Convocation in the Divinity School Common Room.

On Wednesday morning, April 16th, Prof. Bainton will present the second Taylor Lecture on the topic "Rebuilding Morals." This will be followed by a chapel service at 10:30, led by Bishop Francis J. McConnell, visiting professor of Homiletics and Pastoral Theology at Yale.

Dr. Phillips will then give the third Beecher Lecture on "Ways of Knowing the Truth" at 11:00, and in the afternoon at 2:30, Prof. Bainton will present the third Taylor Lecture on "Church, State, and Society."

The annual meeting of the alumni association will take place in the Common Room at 3:45, at which time portraits of the late Dean Edward Lewis Curtis of the Divinity School and of the Rev. Douglas Clyde Macintosh, Dwight Professor Emeritus of Theology and the Philosophy of Religion, will be presented to the Divinity School by the association.

An alumni tea will then be held in the Common Room at 5:00 and the fourth Beecher lecture on "The Sermon and the Truth" will be given by Dr. Phillips at 8:00.

On Thursday morning, Dr. Phillips will present the fifth Beecher Lecture on the topic "The Preacher and the Truth." This will be followed by a chapel service at 10:30 led by the Rev. Liston Pope, associate professor of Social Ethics on the Gilbert L. Stark Foundation.

Prof. Bainton will then give the fourth and final Taylor Lecture on "The Cure of Souls" at 11:00; while Dr. Phillips will present the sixth and final Beecher Lecture on "Christ The Truth" on Thursday afternoon at 2:30.

The Lyman Beecher Lectures were established in 1872 by Henry W. Sage of Brooklyn, N. Y., in memory of the Rev. Lyman Beecher, of the Yale Class of 1797. They are given each year at the convocation of the Divinity School.

The Nathaniel W. Taylor Lectures were established in 1902 by a gift from Mrs. Rebecca Taylor Hatch, in memory of her father, Nathaniel William Taylor, of the Yale Class of 1807. They alternate each year with the John C. Shaffer lectures.

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Goats To Needy Catholics

Geneva (By Wireless) (RNS) Most of the 25 goats recently sent to Constance, Germany, by the Brethren Service Committee, a Protestant agency, went to needy Roman Catholic families, it was announced here by Ralph Smeltzer, committee representative.

The goats, valued for the milk they supply, were distributed on the basis of need, without regard to religion. Majority of the population of Constance are Catholics. Mr. Smeltzer said 75 more goats will be sent soon.

Meanwhile, Pastor H. Hellstern of the Swiss Protestant Relief Committee announced his group will launch an appeal to Swiss farmers for goats to destitute families in Germany.

The Biggest Little Church

Sunbury, Pa.—Which church is this? It is the Helfenstein Methodist Church whose pastor is the Rev. William L. Price, a part-time, supply minister. Helfenstein church reports a membership of 56 and an increase of $92. The World Service acceptance of $126, totaled $160 as of January 21. In addition to this, they have paid $279 to the Crusade for Christ Relief and Reconstruction Fund, exceeding both their goal and subscribed amount.

The church school reports a gain in enrollment and attendence. The Woman's Society of Christian Service, with its membership of 14, has contributed $30 to Missions and $60 to the local church. A Methodist Youth Fellowship meets each Thursday night with an average attendance of 19. The young people have paid their Methodist Youth Fund apportionment in full, and are decorating a room in the church to be used as the fellowship room. In addition to all this, the church is going to increase the pastor's salary $50 next year.

Helfenstein church may be small in size but it is certainly great in Christian zeal!

Notice—The Annual Meeting of the Preacher's Aid Society of the Maine Conference of The Methodist Church will be held at the seat of conference, Thursday, April 24, 1947, at 5.30 p.m.

Ernest Heywood, Secretary

Miscellaneous Advertisements

HELP WANTED—Position open for housemother and houseparents in Methodist Home for Children, Mechanicsburg, Pennsylvania. Excellent opportunity for right persons.

FOR RENT—Rooms in modern summer cottage. Sun porch over-looking ocean. Fine beach, good beds, fireplace, showers, good food, quiet and restful. Mrs. J. Mc Lean, 1595 Mass. Ave., Cambridge, Mass. Telephone, ELIOT 9191.

EMERGENCY SALE—Oak pews, 7 to 15 feet long. Ryder pipe organ. Building to be removed, so immediate sale desired at sacrifice prices. First Methodist Church, Winchendon, Mass.

FOR SALE—Used addressograph in good condition—recently renovated. Asking price $100.00. Reply to Zions Herald.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs Minerva Phinney.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

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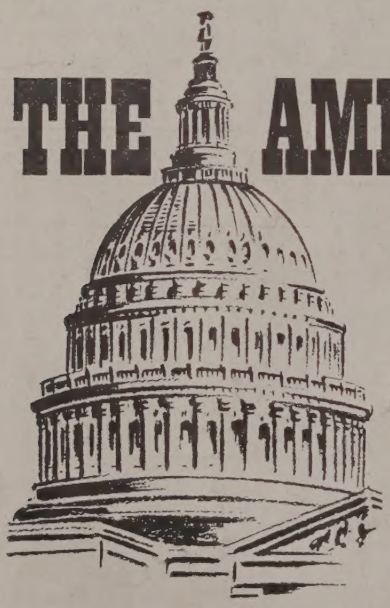

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